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### Western Asia.

#### SMYRNA.

#### EXTRACTS FROM A LETTER OF MR. GRIDLEY.

THE last number contained extracts from Mr. Brewer's correspondence to the period when he commenced a temporary residence in Constantinople, and from Mr. Gridley's until his arrival at Smyrna. We now insert a considerable portion of a letter from the latter, dated Smyrna, March 18, 1827.

#### *Demand for Tracts.*

The extreme scarcity of books in the Modern Greek, renders them highly acceptable. Children, especially, are delighted with them; many never before having possessed, or scarcely seen, a book in their own native dialect; and usually on receiving them they manifest their joy and gratitude by many smiles, kissing my hands, touching it to their foreheads, and wishing me many years. I have had twenty applications in a day, and all from those who could read well.

Parents often request books for their children, and instructors for their schools. One, a few days since, sent me a polite request for twenty copies of the "Mother's Catechism," that it might be recited by his pupils. Another came half a day's journey, requesting Tracts for the schools of his village. I gave him two hundred, that each scholar who could read might have two, and promised shortly to visit the schools to see what use was made of the Tracts, and to supply them with spelling-books and catechisms, should it be the wish of the village to introduce them into the schools. A priest from Casaba, twelve hours distant, has just requested books for his schools, in which are 60 scholars.

I have also sent many little parcels, by captains who I thought would be

faithful to their trust, to various ports frequented by the Greeks. My practice is to give not more than thirty or forty Tracts, and all of different kinds, to one captain, with the request that they be distributed only among such as can read.

A few days since, I visited seven Greek vessels in the harbor; and finding good readers on board them all, and a manifest desire for books to read on their voyage, I furnished each vessel with about 20 Tracts, telling them that this was a present from the friends of the Greeks in America, who wished them to be carefully read, and well used.

#### *Education among the Greeks.*

I have also visited the Greek schools in Smyrna, and in the neighboring villages, for the purpose of distributing Tracts, and ascertaining the state of education among Greeks. In the city, I have succeeded in finding *thirty-one schools*, containing in all about *one thousand scholars*. These are mostly boys, and under 12 years of age, the daughters being generally educated at home: this is also the case with many of the sons.

The principal school has one hundred and fifty scholars, divided into three classes, and superintended by a Greek priest of considerable learning, who has two assistants under him. It is, however, very far inferior to the school of Oeconomus, previous to the revolution, of which this now takes the place. The primary object of this school is the cultivation of the ancient Greek, the Turkish government prohibiting instruction in the mathematics and the physical sciences. Considerable attention is also bestowed upon the hand-writing. This is a free school, and under English protection.

There are, also, one or more schools connected with every church, in which

children are trained up for public readers. These are generally small, and under the superintendence of a priest. The children are employed for years in merely reading the ancient Greek, and thus they acquire the habit of going over it very rapidly, and with all the peculiar tones and modulations, which are deemed so essential in both the Greek and Roman churches. After pronouncing a few syllables with unintelligible rapidity, the voice is suddenly raised an octave, and the syllable dwelt upon several seconds with a very peculiar trill: and by long practice the little children know perfectly well the syllables on which this special honor is to be conferred, so that all their voices rise, shake, and fall as one.

But by far the larger portion of the schools are private establishments, set up by individuals, who wish employment as teachers, and for which they receive from each pupil about three dollars the year. Numbers of these are kept by enterprising young men; some by priests, and some by females. These schools are generally in small, dark, dirty apartments, and furnished with none of the necessary conveniences of a school-room. The children are seated in rows, cross-legged upon the floor. In one room, of very small dimensions, I counted *sixty* children. After completely covering the floor, the remainder were arranged on shelves attached to the sides of the room. In these schools, reading, writing, and arithmetic are taught. But such a thing as a book in a language they understand, I have scarcely met with in them all. A small first book for children, and the psalter, both in ancient Greek, badly printed, and on very coarse paper, are the only books deemed requisite, and even with these they are but poorly supplied. In writing, they use their left knee for a desk. Yet in these schools, where I am sure none but a Greek would make any valuable acquisitions, many of the children learn to read fluently, to write a handsome hand, and become acquainted with the ground rules of arithmetic.

It is, however, little more than a mechanical process; the mind is not much cultivated by it; it does not learn the children to think. On the contrary, attending to sounds merely, being accustomed, as a daily task, to repeat them for years, without any definite ideas accompanying them, can hardly fail of forming habits of inattention, which must ever afterwards render it difficult to receive ideas through the medium of any written language.

These schools seem to me to present

an exceedingly important field for missionary effort; not the schools of Smyrna merely, but the thousands which are scattered wherever sons of the Greeks are found. I find no little Greek village in the country without its schools. Travellers in the Morea tell me, that amid all the desolations of war, these little schools are continued in every corner of their villages. I also here meet with Greeks from many different countries, and among those from every country, I find such as can read. Nothing is more evident, than that the Greeks set a high value on education, and they are now making very laudable efforts for the education of their children. But for want of proper books, and instruction in regard to the manner of conducting schools, three-fourths of that effort is lost. Reform these schools, and a few years will change the entire character of the Greeks. Such a reform is not indeed the work of a day. This I find to be a country where changes of any kind are brought about with great difficulty. And besides, against such a reform there are some strong religious prejudices. Like the Hebrew among the Jews, the ancient Greek language among the Greeks is a sacred language. It is the language of their church. The interests of the clergy, also, demand that the people be kept in ignorance.

Still a reform, I doubt not, is within the power of judicious, persevering effort. These schools must be frequently visited, religious instruction communicated, and Tracts distributed. Through them, in a single afternoon, a religious Tract may be put into five hundred families. A familiar acquaintance with instructors, also, is very desirable. And such visits generally, I am satisfied, would be very gratifying, not only to the children, but to their instructors, and their parents. Sixty voices raised at once in the acclamation, "Long life to you! long life to you!" and raised with all imaginable animation, and reiterated till I was fairly out of hearing,—have convinced me, that visits, to these schools are not unacceptable; and if long persevered in, they cannot fail of giving the missionary a very desirable influence. The books now in use, which consist almost wholly of portions of the Scriptures, must be translated, and new elementary works, adapted to the present state of knowledge among the Greeks, must be prepared and introduced as opportunity occurs, and the united poverty and parsimony of the Greeks will greatly assist in their introduction. And it will be no obstacle to the introduction of any book, that

it is strictly a religious book. Mr. Temple's spelling-book, in my apprehension, is one of the best books for the Greeks, considered merely as a religious Tract, which has come forth from the American press at Malta.

But in addition to the preparation and introduction of proper books into the schools, it will be very important to have one school established under the superintendence of a missionary, that the Greeks may have the example of one well regulated school.

EXTRACTS FROM A LETTER OF  
MR. FISK.

*Claims of the Greeks, and Facilities  
among them for Missionary Op-  
erations.*

IN connexion with the foregoing statements of Mr. Gridley, the reader will be pleased to see some remarks on the Greeks, made by Mr. Fisk, just before his death, in answer to certain inquiries addressed to him by the Society of Inquiry respecting Missions, in the Theological Seminary at Princeton, N. J. Mr. Fisk's letter was first made public in the Philadelphia.

The Greeks need missionaries; for though nominal Christians, they pay an idolatrous regard to pictures, holy places and saints. Their clergy are ignorant in the extreme. Out of hundreds, you will scarcely find one who is capable of preaching a sermon. Of course, there is little preaching; and that little is oftener an eulogium on some saint, than an exhibition of Christ's Gospel. The people are consequently ignorant and vicious. Before the Bible Society began its work, the Scriptures were rare, and in most of the schools that exist, the children merely learn to read ancient Greek, without understanding it. Greece offers to view an extensive missionary field;—the different divisions of Greece, properly so called—the numerous Islands of the Archipelago—a multitude of Greeks scattered over all Turkey—convents innumerable—thousands of schools, now almost useless, but needing only a proper organization and suitable books, to render them nurseries of sound learning. Nor should it be forgotten that the Greek church is intimately connected with the predominant church in the immense and rising empire of Russia—and has more or less direct or indirect influence upon all the oriental churches—Armenian, Syrian, Nestorian, Coptic, and Abyssinian.

The Greeks offer to missionaries

many excellent materials to be wrought into the great spiritual building—powerful intellect, lively imagination, zeal, energy, enterprise, enthusiasm, love of learning and liberty, which four hundred years barbarous slavery have not been able to destroy, an earnest desire for civilization, a remembrance of what their fathers were, and the hope of being what England and America now are, and all these traits of character brought into action by the idea, that the present is the period of their national regeneration.

The Greek church itself opens the door to missionaries. It has always allowed the distribution of the Scriptures, and has had disputes with papists on this point. The Greek patriarchs, archbishops and bishops, have generally favored the cause of the Bible Society, and have more than once written pastoral letters to recommend its object.

We have printed many thousand Tracts in Greek: they have been received with pleasure, and ecclesiastics and dignitaries of the church assist in distributing them. Among these Tracts are the *Dairyman's Daughter*, *Young Cottager*, *William Kelly*, *Leslie's method with Deists*, *Watts on the end of time*, *Dr. Green's Questions and Counsel*, and many others translated from the English. To the schools and convents we have free access for the distribution of Scriptures and Tracts, and do not often meet with Greeks who oppose our work.

Several important errors of the papists have never been admitted by the Greeks, such as papal supremacy, purgatory, selling indulgences, the inquisition, forbidding the Scriptures, and giving the Lord's supper in only one kind.

The Greeks, however, pray to saints, and enjoin auricular confession, and pray for the dead, and know of no other regeneration than baptism.

The present is the time for a mission to Greece. The nation is roused—the elements of national and individual character are all in motion. An impression, a turn of public opinion, the commencement of institutions which at another time would require years, might now be effected at once.

It is desirable that the time of political revolution should also be a period of religious reform.

Americans should undertake this mission. The prejudices of Greece are all in their favor, and strongly so in preference to every other nation on earth except the English. There is no time to be lost. It is even now too late. The

missionaries should ere this have been near the field learning the language and preparing to act. Brethren, let no more time be lost. We who have been sent to other parts around the Mediterranean, call to you to come *literally* into Macedonia and help us. Who would not love to preach in Greek on Mars hill? Whose soul would not be filled with holy joy and trembling at the thought of writing letters to evangelical churches planted by his own preaching in Corinth and Thessalonica? And methinks the dullest imagination would be fired with a poet's flame on sitting down in sight of Mount Parnassus, or on its summit, to give David's songs a Greek dress. And how ought a Christian from America to feel at the thought of introducing Christianity into such a nation as Greece, at the very commencement of its political existence.

#### BEYROOT.

##### EXTRACTS FROM THE JOURNAL OF MR. BIRD.

In a previous journal of Mr. Bird, the matter relating to *Asaad Shidiak* was separated from the miscellaneous portions, and printed in the form of a continuous narrative, in the numbers for May and June, pp 129—136, 169—177. The remaining parts of his journal were inserted in the number for May, pp. 138—142. With regard to the following extracts, such a division is not deemed expedient, as the notices of Asaad are not numerous. They afford proof, however, of his steadfastness in the faith which he has embraced.—Indeed there is evidence of this interesting fact, by means of recent communications, down as late as March of the present year.—Where persons and places are denoted in the journal simply by initials, it is for prudential reasons.

*July 20, 1826.* A vessel from Gibraltar has just brought twenty Spanish friars and some thousands of dollars to strengthen the Terra Santa convents, [convents of the Holy Land.]

23. The Maronite priests of Beyroot report to day that Asaad is dead. They probably report it to frighten the people from coming to converse with us; but we have scarcely ever had a greater number of calls on a Sabbath, than to day.—We had an application for a new school between Beyroot and Tripoli. These applications are becoming more frequent than formerly, and as we have no man of integrity who can visit them as we could wish, and think-

ing it not expedient to visit them often ourselves, we have refused in a number of cases to comply with the wishes of the people.

24. A relative of Asaad proffered his services as a messenger to Cannoben to bring information concerning our persecuted friend. As we could not fully trust the man, we gave him to understand only, that if the friends of Asaad wished to send any one, we would defray half the expense of the journey.

T. T. who has made many professions of anxiety for his salvation, and for an opportunity of reading the Gospel, and who has been living with me for a short time, said to day, that the priests were very hard upon him, threatening, if he did not leave us, to do with him as they had done with Asaad, and so on. He could therefore, he said, stay with us no longer. As we have had some reason to suspect his sincerity, I gave him free liberty to go, telling him, as I did at the first, that I had no need of his services, and no wish that he should stay with me against his inclination; but that if he sought opportunity to read the Gospel, and could not read it at home on account of persecution, my doors were always open where he could read whenever he pleased.

Joseph Leflufy of Sidon, brother of Mrs. Wortabet, (pp. 110, 179) gave an interesting account of a Greek Catholic in that vicinity, who appeared to be disposed to follow the Gospel. In a similar state of mind also, appears to be an Armenian priest of Aleppo, who came last night to Mr. Goodell.

There is now a fearful prospect of famine, and great distress among the poor. The Pasha, who has all the grain of the country in his hands, has raised the price of it to double what it was four or five months ago, and five or six times what it was four years ago.—The plague rages at Tarsus.

25. A Jew arrived from Safed, very poor and ignorant. He wished a Bible, and seemed willing to be instructed: was from Russian Poland, and on his return to his country by way of Alexandria.

T. T., who yesterday concluded to leave us, came again to inquire what he ought to do. We told him frankly that we thought him in danger of perdition, and that if he followed the customs of his church, to which he was disposed to return to avoid persecution, we should have little hope of his salvation. He has concluded to return to morrow to my house and employ.

26. The Sybille, an English man-of-war, has brought us a box of Tracts, letters, &c. from America and Malta



T. T., whom also I have for some weeks employed as a writer and teacher, concludes to go to Egypt. He was lately at Der El Kamer, where he was threatened with the utmost severity by the prime minister of the emeer for presuming to receive employment from us. He declares that his heart is with us, and that he should long since have made the declaration openly had he not been liable to intolerable persecution.

27. Priest A. called and conversed about Shidiak, whom he had seen two weeks ago at Cannobeen. He found him, he said, with an iron collar about his neck, fastened to the wall with a strong chain. Asaad was unwell, but conversed familiarly on various points of doctrine, and once with a laugh accused the priest of being a protestant. He wrote a letter to us, which the priest refused to take, the amount of which was, that he was not properly in an *Inquisition*, but not far from it,—that his greatest trial was, that he was not permitted either to read, or to preach the Gospel,—and wishing us to comfort each other, Mrs. Dalton, his mother, &c.

28. T. T. broke out this evening in an uncommonly bold manner, denying that "the church was in any error; saying that he had sinned dreadfully, in having opposed the priest, and connected himself in any manner with us, and that it was absurd to suppose a few protestant missionaries were going to heaven alone, and that all the fathers, St. Ephraim. St. Basil, St. Chrysostom, &c. were lost. For his part, he saw the church to be pure and perfect; and he was determined to hold to her doctrine, say what she would." Finding him in an agitation of spirit, as if under a sally of satanic influence, we ceased to say any thing to him, and he soon retired.

29. T. T. came this morning in much agitation, wishing to see me alone, and bringing with him a letter of confession which he had written the evening before, stating that after the conversation of the evening, he went to his room, and fell into an extreme anguish of soul, from which he found relief only by praying that God would renew his heart, and by writing this humble confession to me. I gave him such advice as seemed suitable to his case, and with his leave took the paper, and laid it up, that it might serve as a possible check upon his future conduct.

30. Received a line from the emeer Ahmed, informing us that the mother of Asaad and his brother Tannoos

had returned from Cannobeen, leaving Asaad there in good health.

Aug. 4. Phares says, that his brother and his mother had never believed that Asaad had been put in chains, but that they now were convinced, for they confessed that they had found him in that condition.

6. About twenty individuals were present at our reading service. T. T. converses like a complete apostate again.

7. Intelligence came to day that a firman had been obtained by the Armenian patriarch, authorizing him to apprehend and put to death, if he pleased, the three Armenian heretics, who had left the church, and obtained English protection. It is certain, that with regard to Jacob Aga, such representations have been made against him at Constantinople, that the ambassador has required his dismissal from the office of vice-consul.

8. L. A. informs us, that since Peter Jarwy's\* leaving Syria for Rome, whither he has gone to receive his confirmation in the patriarchate, his bishops have broken open his rooms, and robbed him of a number of trunks containing his effects. L. A. adds, that none of the Syrians favor Jarwy, except the former patriarch, who is still alive.

9. T. T. continues in a very unhappy state of mind, and to day, at his request, I gave him up his written confession.

G., the schoolmaster in Tripoli, came yesterday to receive his monthly wages. To day he came again, and disclosed to me, in private, that his sentiments on religious subjects were widely different from those of his church. He mentioned particularly the doctrines of transubstantiation, intercession of the saints, worship of images, and confession to priests, as being rejected from his creed.

Mr. Nicolayson returned from an interesting visit at Sidon.

12. One of the dragomans of the consul confidently reports, that Asaad had been strangled, but we do not put any strong confidence in the report.

13. The consul having gone with his family to Der El Kamer, we had the public service at my house, and instead of a sermon, read a portion of Augustin's account of his own conversion, at the same time explaining it in Arabic to some of the spectators. A few Jews came in, and were present at the closing part of the exercises.

15. Hab eb, a servant of the chief emeer, came to visit his relatives in the

\* The same who visited England, some years since.—Ed.

lower part of my house. Having heard that he had seen Asaad in Cannobeen, I went down, and inquired of him what he knew. He said, that being in the vicinity of Cannobeen collecting rates for the prince, he called at the convent on passing, and spent the night there. It so happened that that very night Asaad made an attempt to escape. The patriarch immediately accused Habeeb of being privy to the matter, and threatened to take him in chains to the emeer. However, Asaad was soon overtaken and brought back, and when inquired of whether Habeeb had assisted him to get away, he replied, no. But Habeeb, to give further testimony of his own innocence to his Holiness, fell to beating Asaad with the rest. I asked Habeeb if he thought all this imprisonment, and chaining, and beating was right. He replied, in the usual careless way of speaking, and with a shrug of the shoulders,—“What can be done?” I asked if they beat Asaad badly. He pointed to his blue breeches, and said, his body was all the color of that.

16. The teacher of the school at Zahly, near Balbec, came to say, that the Greek papists of that village had manifested such a spirit of opposition to the school, that the [orthodox] Greeks were afraid to continue it. He brought us as a confirmation of his word, a letter from the priests, stating the same thing.—He has it in view to go and open a school in Merj Aion, on the road from Sidon to Damascus.

28. A noted robber has lately been apprehended, (with his wife, also a robber, and the braver of the two,) and put to death at Tyre. The son of the man was first taken, who, to save his own life, betrayed his father and mother.

30. George Mba-rek, formerly a servant of Mr. Lewis, and lately of an English merchant of this place, some weeks ago received an order from the patriarch to quit the service of the English altogether. He evaded the order through the influence of a brother of his who is a priest; but to show that he is still a faithful son of the church, he has just been to the bishop of Beyroot to confess. The bishop inquired very strictly about the English, especially the missionaries, wondering what could be their object in coming to this country, and exposing themselves to so much fatigue and danger, and going to such unknown expense in printing books, &c. George, whose word is worth more than that of most Arabs, says he told him, that so far as he could discover, the object of all this was good—that they did this from love to the

Christians, to furnish them with the word of God; and that the protestants, though they did not follow “the church,” yet followed the New Testament, and were good Christians. Their books, he said, were probably correct, although, since they were under a prohibition of the patriarch, he would refrain from reading them, if the bishop chose. In fine, George has returned to the service of Mrs Dalton, with the full approbation of the bishop, he having given him a certificate of his good standing in the church.

7. A Greek cruiser came boldly into port, and sent her boat to visit two or three vessels that lay in the harbor. They accomplished their purpose without any opposition, though they came quite within reach of the guns of the wharf castle: some say that they were within pistol shot. They took money and provision from the vessels, and when on their return they were fired at from the castle, they answered by firing pistols into the air. The vessel is evidently a pirate, having done much mischief on the coast, without respecting the flag of any nation.

10. Joseph Lefluffy, the brother of Mrs. Wortabet already mentioned, came from Sidon to remain in our employ. He is a youth of great boldness and decision, thoroughly convinced of the errors of his church, and delights in nothing more than in religious discussion. We hope to avail ourselves profitably of his services as a visitor of the schools. The priests of the sect to which he belonged in Sidon, (Greek Catholic,) had been laid under a sort of general excommunication, because they did not pay their arrearsages to the bishop. This excommunication has lately been taken off, and the priests summoned before the bishop on the mountains, where they are still forcibly detained. The deacon before mentioned has disappeared, and Joseph knows not what has become of him. He expected to find him at Beyroot.—A Sardinian vessel lately arrived here, convoyed from Cyprus by a French brig of war, having on board eight or ten friars, and \$13,000 in specie for the Latin convents in this country.

16. By the arrival of the English brig Magnet, from Alexandria, we are favored with an interview with the Rev. Mr. McPherson, formerly Scottish missionary at Astrachan, now Wesleyan missionary at the former place. He has come to see what opening this country affords for his labors, should he find it expedient to retire from Alexandria in time of plague.

17. Mr. McPherson preached from

the words, "And confessed that they were strangers and pilgrims on the earth."

19. J. Leffluy returned from a visit to the schools in and near Tripoli. His report is more favorable than we could have expected. The school in Tripoli-port, which by the last previous information contained only 30 boys and six girls, has increased to the number of 76 boys and 42 girls. The bishop showed himself extremely pleased with the school, and exhorted the parents to send their children. He also begged that similar schools might be established in the town itself.

22. Messrs. McPherson and Nicolayson set off for Der El Kamer and Safed, intending also to visit Tiberias, Nazareth, and perhaps Jerusalem.—News came of a terrible fire at Constantinople.

25. A relative of Shidiak, who a month ago entered on a plan for his liberation, has returned without effecting his purpose. A young Maronite, who often visits us, says that a neighboring priest has begged him to procure the priest a copy of Shidiak's statement, and that he would reward him by saying a mass for him gratis. This statement we have never yet made public, as it might increase the fury of the patriarch against his prisoner. We did not therefore grant the youth his request. He also told us, among other things, that the bishop of Beyroot had written a refutation of Mr. King's Farewell Letter, and promised to procure us a copy of it. A priest, he said, who had been staggered by Mr. King's proofs, had been saved from heresy by reading the bishop's refutation.

4. J. El B. who once sent a letter from me to Shidiak, enclosed in one of his own, (p. 173) was sent for on Friday last, by the emeer Abdalla, of G. a day's distance, and was hurried off without having time even to change his clothes. The emeer, on his arrival, says, "I am informed by the people of Beyroot, that you are in the habit of going to the houses of the protestants." "Yes," J. replied, "I go to sell them meat, and other articles, but I am not of their sentiments." "Is this your hand writing?" said the emeer, producing the letter which had inclosed mine to Asaad. "Yes," replied J. "but there is nothing in the letter but what the world may see." "You must go," said the prince, "and procure respectable evidences from the people of your neighborhood, that you are not a follower of the protestants, or harm will come upon you."

(To be continued.)

## Sandwich Islands.

EXTRACTS FROM LETTERS OF MR. STEWART TO THE CORRESPONDING SECRETARY.

It is known to some of our readers, that a late number of the London Quarterly Review contained an article on the Sandwich Islands, in which great injustice was done to the American missionaries, who are faithfully laboring on those islands. The article in question is a review of a work entitled "Voyage of his Majesty's ship Blonde, in the years 1824—1825," prepared for the press by Mrs. Graham, from the notes of the Rev. Mr. Bloxam, chaplain of the frigate. The Blonde was the ship in which the remains of the king and queen of the Sandwich Islands were sent to the Pacific by the British government. See an account of her visit to the islands in *Mis. Her.* vol. xxii, pp. 68—70 and 110.

The errors and misrepresentations of the reviewer have led Mr. Stewart, lately a missionary at those islands, and who was there during the whole of the visit of the Blonde, to address six letters to the Corresponding Secretary, in which the more important of the unfriendly allegations in the review are considered, and shewn to be founded in a misapprehension of facts; and often, in a misapprehension so gross and unnecessary, as not to be excusable in those who write for the instruction of the public.—These letters have been published in the Boston Daily Advertiser for July 23d—31st.

It is not thought necessary formally to notice in this work the review above mentioned; nor shall we attempt to give even a summary of Mr. Stewart's statements.—A variety of extracts from his letters, however, will be proper.

Mrs. Graham had asserted, that Christianity "was planted at the Sandwich Islands by the spontaneous will of the natives, before any mission even of persuasion had reached them." The facts which she states in proof of this assertion, are, that Karaimoku and his brother Boki were baptised by the chaplain of a French ship of war before the arrival of the American missionaries.—The history of this occurrence is thus given by Mr. Stewart.

The French corvette Uranie, under the command of M. Freycinet, arrived at the island of Hawaii (Owhyhee,) on her voyage round the world, on the 8th of August, 1819; she sailed again on the

16th of the same month, and after a visit of a few days at the islands of Maui and Oahu, took her final departure from the group, and pursued her homeward course by Cape Horn.

The Roman Catholic chaplain attached to M. Freycinet's vessel, was in the practice of baptising natives at many of the islands visited by that navigator, from a belief that even uninstructed heathens, though utterly ignorant of the nature and design of the ceremony, would by it be rescued from endless perdition. It has been boasted of him, by persons holding the same religious creed, that he thus saved the souls of many thousand islanders during the voyage. On his arrival at the Sandwich Islands, the same motive led him to baptize many there. Karaimoku, though still in all the darkness and degradation of open idolatry, was of the number. A minute account of this baptism is given in the voyage;—but no mention is made of any request, on the part of Karaimoku, for the administration of the rite; nor is it intimated that he appeared in the least impressed with the importance and solemnity of the ordinance. On the contrary, it is expressly stated, that not one of the chiefs present, manifested much interest in the transaction. And M. Arago, after exhibiting the whole ceremony to his readers as a religious farce, adds a comment on the performance, sufficiently indicative of its character, in the following words:—"After exchanging presents with M. Freycinet, the minister Pitt took his leave; and, furnished with his *passport to Paradise*, went home to his *seven wives*, and to *sacrifice to his idols!*"—See Arago's Letters on M. Freycinet's Voyage.

The reasons which induced the missionaries to adopt a new mode of orthography in respect to the name of the principal island in the group, have never been so fully stated in this work as they are in the following paragraph: the remarks upon the alphabet now in use at the islands, are worthy of special notice.

One important and salutary consequence of establishing a Christian mission at the Sandwich Islands, has been the introduction of letters; and a first effort of the missionaries was the reduction of the language to a written form. As soon as practicable, an alphabet containing the requisite number of letters, was chosen from the Roman characters; and, instead of the English sounds of the vowels, those given to them, in the principal lan-

guages of the continent of Europe, were adopted. It was made a radical principle of this alphabet, that each letter should have but one invariable sound; in the oral language it was ascertained, that every syllable ended with a vowel. And following these three simple rules, the missionaries, in writing the name under discussion as spoken by the natives, necessarily and rightly spelled it *Hawan*—a word of three syllables, accented on the second: *Ha* pronounced as in hazard, *wai* as wi, in wild, and *ee* in bee.

The *o*, which had previously been attached to the name, was satisfactorily discovered to be only the sign of a case, and not a part of the proper noun. The islanders were heard to say, *No Hawan*, *I Hawait*, *Mai Hawan*, as well as *O Hawan*: making the regular declension of the noun Hawaii,

Nom. O Hawaii, Hawaii.

Poss. No Hawaii, Of Hawaii.

Obj. I and Mai, To and from Hawaii.

The missionaries had but slender helps in forming their alphabet. The labors of Professor Lee, of Cambridge, England, were not known to them; and Mr. Pickering's alphabet for Indian languages was not published. It is a sufficient proof of their intelligence and judgment in this matter, that the Hawaiian alphabet is formed precisely on the same principles as the alphabet of the New Zealand language, proposed by Professor Lee, one of the most distinguished philologists in Europe. The vowel sounds are the same, also, as those in Mr. Pickering's alphabet, which he formed for writing the Indian languages of the American continent, and which, as I am informed, is strongly approved by Mr. Duponceau, of Philadelphia. These three alphabets, viz. Professor Lee's, Mr. Pickering's, and that of the American missionaries, were formed independently of each other; and yet they agree substantially, if not perfectly—all their vowel and diphthongal sounds, at least, are the same. On this subject, I speak with freedom, as the alphabet was in use previous to my arrival at the islands.

The visit of Kapiolani to the great volcano of Kiraua, which forms the subject of Mr. Stewart's third letter, is briefly described at p. 41 of Miss. Her. vol. xxii.

The facts in relation to the *phantasmagoria*, in the fourth letter, we pass by for the present, to leave room for extracts to be made from the two last letters in the series.

The following are from letter 5th.



We are next presented with a series of allegations, supported by the name and letters of Capt. Beechey, commander of H. M. sloop of war, Blossom. This officer visited the Sandwich Islands in May 1826, on his way to Behring's Straits, and as the reviewer says, writes to England in the following manner: "The efforts of the few zealous missionaries are tending as fast as possible to lay waste the whole country, and plunge the inhabitants into civil war and bloodshed. Thousands of acres of land, that before produced the finest crops, are now sandy plains. Provisions are so extremely scarce, that not long since the king sent to beg a little bread of the American consul: the fishery is almost deserted, and nothing flourishes but the missionary school."

Captain Beechey's visit at the Sandwich Islands was limited to a period of about ten days; and it is not probable that his report of the condition and prospects of the nation was the result of extensive personal observation. He has the reputation of being an intelligent and scientific man; but in this single instance, at least, he must have permitted his better judgment to be imposed on by the misrepresentation of others, and must have yielded the sense of seeing entirely to that of hearing, in forming his opinion of the state of the islanders. He could not have been on shore an hour at the port of Honoruru, where he came to an anchor, without having the fullest proof that the king at least was in no danger of starvation.

But to the charges of his letter in their order.—He states that the country is becoming a desolation from the influence of the missionaries—that thousands of acres of land, that before their efforts produced the finest crops, are now sandy plains. In the year 1804, sixteen years before the arrival of the missionaries at the Sandwich Islands, Mr. Shaler, a gentleman of respectability and information, at present American consul at Algiers, was at that group in the Pacific. His journal was published, and a copy of it was politely put into my hands by Dr. Mease, of Philadelphia, shortly after I saw this account of Capt. Beechey. Mr. Shaler notices the same desolate plains as bearing marks of former high cultivation, which caused the commander of the Blossom so much alarm; but he attributes their appearance to a much more rational cause—the despotism of Tamehameha. He remarks, "it is well understood that no chief of the least consequence can reside any where but near the person of the monarch; and as he migrates

through his dominions, he draws after him a train more destructive than locusts. Every thing is abandoned to follow the sovereign; and the country, deserted by all who have an interest in its cultivation, and in the improvement of the lands, becomes of course neglected. I have observed many fine tracts of land lying thus neglected, even in the fertile plains of Lahaina:—the ruined enclosures and broken dykes around them, were certain indications that they were not always in that state."

I well recollect on landing at Oahu in 1823, to have had the uncultivated plain, to which Captain Beechey probably alludes, pointed out to me by one of the older of the foreign residents, as an evidence of the rapid deterioration of the country since the accession of the young king Rihorihō. While Tamehameha lived, he said, that extensive tract was covered with potatoes and melons, sugar-cane and bananas; but since his death every thing was going to ruin. The mission at that time had scarce become firmly established. Little change had then been effected on the habits and pursuits of the people; and it was too early to bring a calumny against them through this channel. But now, when thousands of the natives have become interested in learning to read and write, and have been prevailed on to devote the hours of every day, which they once spent in games and dances, to their schools, it is very easy and very convenient for the opposers of our instructions to say to a visiter, from whom the engagedness of the islanders in the objects of the mission cannot be concealed, "It is true the schools and churches flourish, but look at the desolation of that plain—it is all in consequence of the influence of the missionaries—the whole country is going to ruin in the same manner!"

The true cause of the appearances in many parts of the country of a more extensive cultivation and improvement of land formerly than is seen at present, is two-fold. They arise first, and principally, from the rapid depopulation of the islands from destructive wars and the crime of infanticide, which prevailed to a very great extent; and from the drunkenness and disease introduced by foreigners; and, secondly, from a custom among the natives of frequently changing the location of their cultivated grounds—forming a new plantation where there had not been one, and leaving that which they previously occupied, to go to waste. This they frequently do from various causes, such as that of securing greater advantage of water, irrigation, &c. &c.

As to the scarcity of provisions mentioned by Capt. Beechey, and the extremity to which the young king, in consequence of it, was driven for a crust of bread, I have some striking illustrations in a few statistical dates put into my possession by a gentleman just arrived in this country, from a six years residence at the Islands, and who was at Oahu at the time of Capt. Beechey's visit.—Ships in considerable numbers, first began to frequent the Sandwich Islands for refreshments in the years 1822 and 1823. In 1822 the number touching at Honoruru was 33; and in 1823 it amounted at the same place to 57. The mission at that time had exerted no influence over the people in general; there were then but few religious services to call them from their work, and no school to interfere with the cultivation of their lands: but provisions were scarce, the prices were high, and the ships were not readily supplied with the refreshments they required. In the year 1826, that of Capt. Beechey's visit, the number of vessels that called at Honoruru, was 107: some remained a week, some a fortnight, others a month, and others again, three months. They were all abundantly supplied with provisions, such as hogs, goats, fowls, eggs, potatoes, taro, cabbage, onions, pumpkins, cucumbers, bananas, melons, &c. &c. while they remained in port; and each, on an average, carried to sea from 40 to 60 barrels of potatoes and other vegetables, besides live stock. The market was always full, and the demand so profusely supplied, that potatoes and taro instead of being \$3 per barrel, as was the case in preceding years, sold in the public market for \$2, and \$1.50, and could be procured at private sale for \$1—the rate of all other articles was proportionably lower than formerly.

As to the story about the young king and American consul, every person in the least acquainted with the despotic power of the government, knows that the whole nation would die with famine before the king's tribute would fail; and proof is not wanting that there never was a time in the reign of the present king, when he could not in one day have raised provisions for a thousand men.

From the sixth letter:

It was doubtless thought by the author a most happy circumstance, that just as the review was about to appear, a letter should arrive from the islands confirming the allegations against the American missionaries. This letter is introduced in a note, at the close of the

number, and is so important a document, that I will place before you the whole of it, as published by the editors, together with their introductory paragraph.

"Since the preceding pages have been struck off, we have been favored with the following literal copy of a letter of Boki, (which we pledge ourselves to be genuine,) confirming what we have stated with regard to the conduct of the American missionaries at the Sandwich Islands.

"*Island of Woonoo, Jan. 24, 1826.*

"Sir, I take this opportunity to send you these few lines, hoping the will find you in good health, as please God the Lord be at present. I am sorry to inform You that Mr. Pitt (Karaimakoo) has gone thro four operations since you sailed from here, but thank God he is now much better, and we are in hopes of his recovery, and I am very sorry to tell you that Mr. Bingham the head of the Missioners is trying every thing in his power to have the Law of this country in his own hands. all of us are very happy to have some people to instruct us in what is right and good but he wants us to be entirely under his laws which will not do with the natives. I have done all in my power to prevent it and I have done it as yet, There is Cahomano wishes the Missioners to have the whole authority but I shall prevent it as long as I can, for if the have there will be nothing done in these Islands not even cultivation, for their own use. I wish the people to read and to write and likewise to work, but the Missioners have got them night and day old and young so that there is very little done here at present. The people in general are very much dissatisfied at the Missioners thinking they will have the laws in their own hands. Captain Charlton has not arrived from Otiety which makes me think something has happened to him. Mr. Bingham has gone so far as to tell the natives that neither King George nor Lord Biron has any regard for God, or any of the English chiefs, that they are all bad people but themselves, and that there is no Redemption for any of the heads of the English or American nations. God send you good health and a long life.

"Mrs. Boki sends her kind love to Lord Biron and Mr. Camrone and the Hon. Mr. Hill.

(Signed)

NA-BOKI."

I have called this letter an important document, and I believe that you, sir, upon examining it, in connexion with one or two facts in my possession, will

be of the same opinion. The editor pledges himself that it is genuine—if it is meant by that term, that the original letter is the composition and writing of Boki, I do not hesitate on my part to pledge myself that it is *not genuine*; and being thus at issue, I will present the evidence on which I stake the case.

The proof I would offer is in the spelling of the proper names—Woahoo, Karaimakoo, Cahomano, and Otiety. All these words are in constant and familiar use—they are words of the native language, which Boki has had occasion to spell a thousand times since he learned to write; and yet, not one of them is here spelled correctly, nor are the mistakes committed, in any instance, those into which a native would fall. Every letter in their language has one sound only, and every letter is sounded. Consequently, their errors in spelling are all the omission, and not substitution of letters. These words, however, are spelled according to the orthography in use among foreigners. Boki would have written them thus—Oahu, Karaimoku, Kaahumanu, and Tahiti.

In the second place, the general spelling is such as no native writing in English would have adopted. The peculiarity of the native orthography is not betrayed in a single instance—which, in the midst of so much bad spelling, is truly singular. One great difficulty in such a case would have been, in stringing consonants together without the intervention of a vowel. In his own language every consonant is invariably followed by a vowel; but in this letter, in many instances, vowels are omitted where they ought to have been introduced, and a row of consonants put together, which no native could pronounce; for instance, in the word "*sumthing*."

The third proof I would present, is the general style, and idiom of the letter. In these respects it is exactly such a letter as an illiterate Englishman or American would write, and commences with a sentence which stands at the beginning of almost every vulgar letter in the English tongue. Had the letter been of Boki's own composition, this would not have been the fact. A national idiom would have been manifested at least occasionally. But from the beginning to the end, there is not a thought nor a phrase indicative of the Sandwich Islander.

But it is not necessary, sir, to have recourse to the internal evidences of the production to prove that Boki never wrote it. The point is at once settled

by the fact, that Boki could not at the time the letter is dated, either speak, write, or understand English, nor can he at the present time. In all his intercourse with English and American visitors he is obliged to resort to an interpreter, and even so recently as last December, was incapable of detecting the misinterpretation of a single sentence in English, spoken before him in an interview with Capt. Jones of the United States ship Peacock, and wrongly interpreted by design. The letter cannot be genuine, for without a miracle, equal to the gift of tongues, he could not have written it.

If he did not write it—it is a forgery.—If it is not the production of a native, and it is impossible that it ever could have been, then it is the attempt of a foreigner ignorant of the genius and idiom of the language of the islanders, to write as he might suppose a native, imperfectly acquainted with the English language, would write.—The manifest and only disguise of the whole piece is bad spelling; no man capable of writing at all, or who was ever taught to spell, could have fallen into the orthography exhibited. If it is an attempt at bad spelling, it is an attempt to deceive; and, if an attempt to deceive, it is a base forgery.

There are circumstances which make it highly probable, that the letter pretended to be written by him, was fabricated at this period, but ante-dated for reasons connected with the greater probable success of the imposition. At all events, the letter did not leave the Islands till about that period, for it was sent by a vessel of the British consul, which then sailed for Valparaiso, and was there put on board the Cambridge 74, to be carried to England.

The literal translations of letters from native chiefs, in the last number, will furnish specimens of the native manner of thinking and expression, but very unlike any thing in the letter purporting to have been written by Boki.

It was stated at pp. 203, 204 of the number for July, that the hostility to Mr. Bingham on the part of a portion of the foreign residents at the islands, is without any just cause.

### Cherokees.

LETTER FROM MR. WORCESTER TO  
THE CORRESPONDING SECRETARY.

*Examination of the Schools.*

*Brainerd, July 4, 1827.*

Very Dear Sir,—The annual examination of the schools at this station is

now past, and the task has been urged upon me of giving you some account of their appearance.

The examination was on June 25th. The assembly convened on the occasion was by no means so great as last year; owing chiefly, I suppose, to the fact, that people had been hindered in their farming by rainy weather till they were very much pressed with business, and to the appointment of a national council on the same day.

Of the examination I will only say that I think it did not fall below that of the last year. But I suppose I can give you a better view of the state of the schools by giving an account of a visit which I made to each a few days previously, when I took memoranda of what was done.

The girls' school I visited June 19th.

Nancy Taylor, Nancy Reece, Betsey Taylor, Rachel Murphy, Margaret McDonald, and Eleanor North constituted the *first class*. They read a lesson in Genesis, given out the preceding evening; of thirty-nine questions on the substance of what they had been reading, all except two were rightly answered.

Lucy McPherson, Sally Reece, Ann Bush, and Lucy Campbell were the *second class*. They read in Acts xxii, and answered twenty-six questions relating to what they had been reading, with six erroneous answers. These two classes spelt in one. Their lesson consisted of nineteen words from Webster's table of similar words, with their definitions, (Ail, to be troubled,) errors in spelling or definition, seven.

Nancy Reece and Nancy Taylor recited from Woodbridge's Geography a lesson which they were preparing for examination. The number of questions proposed was sixty-two, many of which were very comprehensive: for example—The answers to four questions comprise the exact boundaries of the several United States. In answering these sixty-two questions, I noticed no error except in the southern boundary of a single State.

Eleanor North, Sally Reece, Lucy McPherson, Margaret McDonald, Ann Bush, and Lucy Campbell recited a lesson, which they were preparing for examination, consisting of sixty-four questions from Cummings' *First Lessons in Geography*, in which two mistakes were made. Then eighty-four questions were given, taken promiscuously from different parts of the book, in answering which six mistakes were made.

The *third class* were Polly Wilson, Susan Taylor, Elizabeth Shepard, Elec-

ta Vail, Christiana McPherson, and Anna McCollister. They read in the New Testament. Of twenty-five questions relating to what they had read, two were answered incorrectly by one girl, and three by another: the rest were correctly answered. They spelt from Webster's Spelling Book, Table 12 (difficult monosyllables,) thirty-six words; of which two were misspelt: recited in punctuation and abbreviations: errors eleven.

*Fourth class*, Maria [Tsi-na-su,] Eliza North, Catherine Bigbear, [Betsey,] and U-ta-yi, [Lydia Huntley,] They read (some of them with hesitancy,) in a little book entitled the *Raven and Dove*, spelt in Webster's Table 21, (achievement, &c.) eleven words; all correct.

All in these classes were in school when you visited it, except Betsey Taylor, who formerly attended at Spring Place. Where names have been altered I have given in brackets those by which they were then known.

*Fifth Class*. Nancy Cherokee, Kutta-yi, who entered the school Oct. 25, and Jane, Oct. 4, 1826, read and spelt two lessons of twelve words each, in Webster's Table 12, monosyllables. Two misspelt in the first lesson, in the second none.

Catherine Reece entered Nov. 15, 1826, read and spelt in Table 12, (difficult monosyllables,) ten words, all correct. These with writing and composition, were all the studies to which they were then attending in school. Nancy Taylor has made some progress in arithmetic.

The next day I visited the boys' school. *First class*, consisting of Thomas Witherspoon, Samuel Worcester, George McPherson, William Brewer, and Lewis C. Strait, read from one of Marshall's *Reading Lessons*, and recited in Cummings's *First Lessons in Geography*. One hundred and sixty-two questions were chosen promiscuously throughout the book, of which three only were incorrectly answered.

*Second class*, David Spears, William Reece, David Reece, Edward Hopful, John Emerson, and Vinson Gould, read in the book entitled the *Raven and Dove*: answered questions on the substance of what was read; correctly, seven; not correctly, twenty-one: spelt and defined from Marshall's Table of Definitions (words accented and explained) fifteen words, no error; recited Webster's Table of Abbreviations without error.

*Third class*, consisting of Richard Smoker, Ralph Wells Gridley, James



B. Wilson, Josiah Meigs, Moses Hoge, read in a little book entitled the *May Bee*, answered six questions; unable to answer eight: spelt from Marshall's Spelling Book, Table 32. (previous, special, &c.) sixteen words: answered without error a series of questions learned from Webster's Spelling Book, relating to the number and names of the months, days of the week, seasons, &c.; also tables of money, measures, &c.; and recited Webster's Table of Abbreviations without error.

*Fourth class*, consisting of John Knox Witherspoon, Adam Empie, Ti-saw-hwi-ski, and U-law-gaw-ti, read in the New Testament: spelt eleven words from Marshall's Table 9, (Luminary, &c.) recited from Webster's Spelling Book the same questions as the third class, all correctly. In reciting the Table of Abbreviations, six mistakes were made all by one individual.

*Fifth class*, Henry Dobson Reece, Martin, John Langley, and Taw-tsu-waw, the first of whom entered the school in November, 1826, and the other three in October preceding, read pretty well in the New Testament and spelt from Marshall's Table 17, (diaphragm, &c.) twelve words.

*Sixth class*, consisting of Andrew McPherson and Charles Gillaspie, both having entered the school in Dec. 1826, read in the New Testament with tolerable fluency, and spelt six words from Table sixth, (Crucifix, &c.)

*Seventh class*, consisting of Wai-lu-ki-la and Kla-ne-na, both having entered Jan. 1827, read with hesitancy in the Testament and spelt four words from Table sixth. All these were the ordinary morning lessons of the boys. In spelling, no mistake was made by any scholar. No word was put out (to use the old school expression for pronouncing words for the scholar to spell,) except to the seventh class; but each scholar spelt in rotation from memory.

Perhaps I ought to state, in regard to the answering of questions on the passages which were read by the second and third class, that they have not been exercised in that way for some time past, and the questions were proposed this instance at my request.

The first class have attained a partial acquaintance with the ground rules of Arithmetic, and the first and second have attended to writing, and made some essays at composition. But these things may be stated by the teachers. The object with which I sat out, was to show how the schools appeared when I last visited them.

Yours as ever,

SAMUEL A. WORCESTER.

## Choctaws.

REPORT OF THE MISSION SCHOOLS IN THE CHOCTAW NATION, FOR THE YEAR ENDING SEPT. 30, 1826.

MANY of the readers of this work are probably little acquainted with the character of missionary schools, the branches taught, the method of teaching, and the progress of the scholars. On all these points the following Report will furnish much information. It was compiled from the records of the several schools, and from minutes taken at the annual examination; and inserted in the *Alabama Miscellaneous Herald*, preceded by some remarks from Mr. Kingsbury, relative to the objects originally contemplated by the school establishments among the Choctaws, and the manner in which the missionaries have endeavored to accomplish those objects.

### Preliminary Remarks.

First, the *objects*. These were—to give the children a common English education; to teach them the principles and duties of the Christian religion; to inure them to habits of industry and civilized life; to instruct some of them in mechanical arts; also, to instruct and otherwise benefit the adult population. Such were the objects contemplated by these schools.

Second. As to the *manner*, in which those objects have been accomplished.

It was necessary, especially at the beginning of our operations, to have *boarding schools*. The persons who wished first to enjoy the benefit of these schools, were so dispersed over the nation, that they could not be accommodated with schools, where their children could board at home.

In the Choctaw country, almost every article of living and labor has been, and still is, much higher than in the surrounding settlements; and generally double what the same would be in Tennessee or Kentucky. It was obvious, that to provide for the boarding and clothing, and teaching of a large number of children, under such circumstances, would be attended with great expense. For the accommodation and support of the schools, it appeared altogether proper and expedient, that there should be connected with them, a good plantation and stock, and, also, some mechanical shops. The plantation, while it would supply the Station with the most necessary articles of food, would present an example of industry and practical farming, that would be useful to the surrounding inhabitants. In the

mechanical shops, such articles could be manufactured, as were needed at the Stations; the natives around could be supplied with the most necessary farming tools; and some of their boys could be instructed in mechanical arts.

Having many articles of provision to purchase from the natives, we considered it would be better for them, to be paid in such articles as they needed, than in money; and that it would also be a saving of expense to the mission. In the same way, as far as practicable, we made our calculations to pay for hired labor. Various articles were purchased for the above objects, and charged to the schools at cost; and, when sold, were placed to the credit of the schools, at the price for which they were sold. Liberal supplies of clothing, bedding, books, &c. have been sent to these schools, as donations, by the particular friends of the missionaries, and others friendly to the object. A portion of these was not needed, either for the scholars or the mission families. Many of these articles were liable to injury, and some to become entirely useless, by remaining on hand. It clearly appeared a duty we owed to the donors, and to the nation, to dispose of all surplus property, in the best way we could; also, of all surplus mechanical work made at the shops, connected with the schools. All the receipts arising from the above, and every other branch of business, have been applied to the support of the schools. By means of these various sources of support, the cash funds appropriated for the support of the schools first established, have been relieved; and the surplus has been expended in the establishment and support of additional schools.

According to our understanding with the natives, at the time we accepted an appropriation of a part of their annuity, we engaged to establish *three* schools *only*, one in each district. There are now *six* others in operation; making nine in all. In some few instances, where the parents were able to clothe their children, and had promised to do it, we have taken pay for clothing: but, in most instances, so far as it has been furnished by us, it has been gratuitously. In 1819, about eighty cows and calves were given to the schools, by the Choctaws and white men residing in the nation. From these, and a very considerable number that have been purchased, there has grown a valuable stock, now belonging to the schools. What has been needed for provision, has been killed. Recently, fifty or sixty grown cattle have been sold, and the

proceeds applied to the support of the schools.

There is one point, on which I feel it a duty particularly to remark: it respects the services of the missionaries. These, so far as a pecuniary compensation is concerned, have all been gratuitous.—Seven, who, with one exception, came on missionary ground with vigorous health, and in the bloom of life, have finished their labors; and entered, as we trust, on their eternal rest. They sought, and they obtained, no earthly reward, either for themselves, their friends, or their children. The surviving missionaries have no expectation, that, in this world, they will, in any way receive a compensation for their services.

The missionaries receive food and clothing for themselves and families, and the means necessary for the prosecution of their work. But, least it should be supposed, that large sums are drawn from the funds, to furnish the missionaries and their families with clothing, bedding, and furniture, it must be stated, that, hitherto, most of the missionaries have been principally supplied, either from what was their own property, or from what has been furnished by their particular friends.

There are families in the Choctaw mission, containing from four to seven individuals, who have not expended from the funds of the mission, *twenty-five dollars a year*, for their clothing, bedding, and furniture. It may be further remarked, that the missionaries, in addition to their own services, have applied more than two thousand dollars of what was their own property before they joined the mission, to the establishment and support of the mission and the schools. Nor is there the most distant expectation, that this will be refunded. They have, also, made donations to different societies, to a still larger amount. It is with reluctance, I make these statements; but, on account of the erroneous reports and impressions that have gone abroad on this subject, I feel constrained, in justice to the cause of missions, to state things as they are.

We put in no claim for merit, on account of what we have done. It is no more than was our duty; no more than the spirit of the Gospel requires; no more than we owe to Him, who died for our redemption, and who enjoined it on his disciples, to "go into all the world," and "teach all nations." Nor is the sacrifice of doing this, so great as many imagine. All that any of us really need in this world, is the means of subsistence while we live in it. How

many thousands, who have no higher object than this world's goods, labor hard all their days, and, at their death, leave nothing for their families? And how many thousands, to whom fortunes are left, would have been better without any? All the missionaries claim, is the character of honest men; of being influenced by a sincere desire to benefit a wretched and suffering portion of the human family.

*Statement respecting the Schools at Mayhew.*

|  |    |
|--|----|
| The schools at this place have been taught a little more than nine months. |    |
| Largest number of native children,   | 54 |
| 26 boys and 28 girls.  |    |
| Average number,  | 45 |
| Seven belonging to the mission family were also instructed, making in all, | 61 |

*In the Boys' School.*

Five were in the spelling lessons. Fifteen read in the Testament. Ten of these have recited the tables of punctuation, abbreviations, &c. in the spelling book, also the multiplication table. Six read well in the more difficult school books.

Two have ciphered through the compound rules; and two through the rule of three.

Four recited accurately the boundaries, rivers, cities and principal towns, population, governments, religion, &c. as delineated on Woodbridge's Atlas.

Thirteen write.

Eight write composition.

Six new members entered the school.

Sixteen, who attended last year, did not return;—of these,

Seven are at the Choctaw academy;

Three at the school at Col. Folsom's; and

Two at the school at Ai-ik-hun-na; the other four will not, probably, lose what they had acquired.

*Labor of the Boys.*

Three of the larger boys were employed, morning and evening, clearing ground; for which they were paid. Five were employed in harvesting wheat, oats, rye, &c. for which, they received 50 cents per day. They worked faithfully; and their wages, for the above labors, amounted to thirty-nine dollars.

The smaller boys were employed, under the direction of a larger one, in chopping wood at the door, and other labor.—The latter received five dollars per month, for three months, for this service.

*Female School.*

Two are in words of three syllables. Five are in easy reading lessons.

Nine read in the Testament; four of them have committed various Scripture lessons.

Twelve read in the English Reader, Geography, and Bible; define the most difficult words; have recited the boundaries, most of the rivers, capital towns, soil, climate, and productions of the United States.—Two have attended to the Maps of the other portions of the globe, in the same manner. They have, also, extensively committed Scripture history.

Twelve wrote.

Eight wrote composition.

*Labor of the Girls.*

The girls, while out of school, have labored, principally, under the direction of one of the larger scholars, and a young woman, a native, and formerly a member of the school. The wages of the two amounted to 125 dollars.

There were made by the girls, 35 shirts, 66 pair of pantaloons, four coats, one cloak, 15 vests, seven hunting frocks, 69 dresses, 65 aprons, 30 pair of stockings, and a variety of smaller articles; also, 60 dozen of candles, and three barrels of soap.—The latter articles were for the use of the female school.

The girls of this school, have formed a Bible Society. The members contribute the avails of their labor half a day, every week, to furnish Bibles for the destitute in Ceylon; to be remitted to the Female Bible Society of that island.

Nine new scholars entered.

Thirteen, who attended school last year, did not return.—Four are married; two attend the school at Col. Folsom's. Some of the others will be benefited by the instruction they received; others will not.

The articles of clothing, blankets, books, &c. given to the scholars, amount to 495 dollars and 30 cents.

The exercises in all these schools are similar, and the account of one of them will show very nearly what the others are. The school at Mayhew, the state of which is here presented, contains a larger number of scholars than any other; but the scholars have not made greater progress than in other schools.

*Summary of the other Schools.*

There are in the Choctaw nation, under the patronage of the Board, eleven schools, at nine different stations

|  |     |
|--|-----|
| Whole number of scholars,                                | 186 |
| Average number,  | 147 |
| Females,   | 65  |
| Boarding scholars,                                       | 141 |
| Number who attended last year and did not return,        | 41  |
| New scholars,  | 28  |
| 3 read in the abs,                                       |     |
| 10 " " " 2 syllables,                                    |     |
| 29 " " " 3, 4 and 5 syllables,                           |     |
| 11 " " " Easy Lessons,                                   |     |
| 69 " " " New Testament,                                  |     |
| 53 " " " Old Testament, English Reader, &c.              |     |
| 79 Wrote,  |     |
| 23 Composed in English,                                  |     |
| 24 Recited various lessons in Geography from Maps,       |     |
| 18 Ciphered, and   |     |
| 10 or 12 adults have learned to read their own language. |     |

Of the school at Ai-ik-hun-na it is remarked:

Experience in this school, has fully shewn the great advantage to scholars, who do not understand English, of a Choctaw translation.

A Sabbath School has been taught at this place, for the instruction of the adult Choctaws in their own language. It consisted of fifteen; including four children, who did not attend the day school. Seven of these can read the translations of the Scriptures, that have been made; and are beginning to write on slates.

Mr. Byington preaches on the Sabbath in Choctaw. The number of hearers varies from 15 or 20 to 40 or 50. Some of them give good attention.

Some account of the progress made in acquiring the Choctaw language, and of the preparation of books in it for the natives, was given in the number of this work for July.

#### *Concluding Remarks.*

The very great expense and labor, attending a large number of children, where they must be boarded in mission families, and the very great probability, while the state of society remains as it now is, that the full blood children, after great expense and labor have been bestowed on them, will leave the schools before they are permanently benefitted, have persuaded us of the necessity of going into the villages, to teach at their own houses, those who will not be benefitted at the schools. This persuasion is confirmed by experiments among other nations; and we might add, it is confirmed by some very limited experiments, among the Choctaws.

A retrospect of the past year presents many considerations, which call

for devout gratitude and thankfulness to God, as well as for deep humility.

With a few exceptions, we have been preserved from wasting and fatal sickness; have been supplied with the necessities and many of the comforts of life; and have been permitted, though under many discouragements, to continue our labors for the instruction of the people among whom we reside. These are causes for gratitude and thankfulness.

That we have done so little; that so few appear to be benefitted by our labors; and that so many causes continue to counteract and hinder our efforts, should greatly humble us; and make us feel, that "except the Lord build the house, they labor in vain that build it."

That there is an increasing desire among the Choctaws, for instruction and general improvement, is very manifest. —They have an Academy in Kentucky, supported at their own expense; in which are upwards of 50 Choctaw lads, receiving instruction. Some of them, who formerly attended our schools, are now well advanced in an English education.

The efforts made three or four years since, to suppress intemperance and some other evils, not being supported, on the part of the chiefs, by firmness and good example, failed of producing the desired effects. The chiefs, recently chosen, have commenced a system of reform, both as to the administration of government, and the laws to be observed; which, it is believed, will be both permanent and extensive. The progress of the Choctaws must, for a while, be slow; but, probably, not as slow as that of many tribes and nations, that have attained to a high state of improvement.

We believe, that the day is not far distant, when this nation will better appreciate the exertions now making in their behalf, and when the fruits of these exertions will be more perceptible.

#### *Specimens of Composition.*

The following pieces were written by two native scholars of the female school at Mayhew, and are inserted here as specimens of the improvement which has been made in composition. The first is an address to those who had assembled to witness the examination of the school in July 1826.—It was written by a girl about 13 years old, and spoken at the opening of the examination.

[To Col. Folsom.]

Respected Sir,—I am happy that I have the opportunity of saying a few



words to you. We rejoice to think that we have a chief who is a friend to his people, and wishes their good, and favors the schools in the nation. Had it not been for you and the friends of missions, we think we should have been wandering about in the wilderness. We have heard people say the missionaries have done us no good; and now is the time for them to see if we are in the same situation that we were eight, or even four years ago. We think you will still be a friend, and help the schools all in your power; and we hope you will not be discouraged with your people. We hope God will make you instrumental of doing good to the nation.

Ladies and gentlemen, permit me to say a few words to you in behalf of the school. We thank you for coming here to attend our examinations; we hope you will not be disappointed in what we are able to perform. We know that we are very deficient, and we are just beginning to learn. Please to excuse all the errors you find in us. We hope you will consider that we have had but little opportunity to learn.

Now permit us as a school, all as one, to thank the mission family for their kindness to us in sickness and in health, you have been friends indeed; you have treated us as your own children. We hope your labors will not be lost. Please to excuse our ungratefulness to you. We ask your prayers for us now and when you are absent, that we may walk in wisdom's ways, which are pleasant, and all her paths, which are peace.

The other is addressed to a clergyman, whom the writer justly regards as a patron and a friend. She is about sixteen years old; and at the time of writing this letter, had been in the school less than three years. Mr. Kingsbury mentions in a communication recently received, that she was admitted to the mission church on the first Sabbath in June, and that the writer of the preceding address was proposed for admission at the same time. This fact, in connexion with the seriousness and maturity exhibited in these pieces, must lead their teachers to hope much from their future example and influence.

*Mayhew School, March 18, 1827.*

Dear Mr. H., I take this opportunity of writing to you a few lines. Although we don't know each other, yet I hope we shall see each other in heaven. I think you would be glad to know that I began to think about God in December, I don't know what day it was. In March I thought I found the Saviour; but

sometimes I think that Satan was deceiving me; but sometimes I feel very happy, and sometimes I get into darkness. I think you will be interested to hear that some of the girls are trying to get the religion of Jesus. Mr. H. I want you to pray for us that we may not turn back to stupidity. Will you please to tell the good people there to pray for me earnestly. I wish I could go there and see and converse with you. I should be very glad to go and stay there; but we shall see each other in another world. I hope you will meet some of these girls in heaven, where they will live forever with God. Oh how dreadful will it be, if any of these girls who have heard so much about God, should at last sink down to hell, never to rise again; there to live with devils and damned spirits forever and ever.

It has been almost three years since I first came here to school; but I have been out some of the time.

My mother lives two days' journey from here. Last summer I talked a little to her about God, and she did not know any thing about her soul. She came here in February, and Mr. Byington talked to her in Choctaw about God, and she was very glad to hear. She never knew any thing till she came here. I think she will love God. I wish I could go and talk to her about God, and all my relatives; I do not want any to be left behind. O may we all be brought into the kingdom of Christ, who died for us. I want to go to heaven, and sing praise to God forever and ever. When you and Mrs. H. die I want to meet you in heaven. I think some of the girls here may be brought into the kingdom of Christ; and when they go home they can tell their parents about God. I do not know that one adult Choctaw has become a Christian. We all pray for them, but we cannot save them; and if they die, where will they go? I do not want any one to go to hell. May the Lord pour out his Spirit upon the poor Choctaw people. They do not know who made them, and they drink and kill each other. God is very good to send the missionary here to teach the poor Choctaws. I thank you for the name which is given me. I wish you would pray for me and for all the boys and for all the girls at this school.

I have one little sister here named Miriam: sometimes I talk to her, and pray with her, and for the little girls here. Please to write to me as soon as you receive this letter, and you will much oblige your affectionate

Rev. J. H.

A. H.

## Foreign Intelligence.

### Constantinople.

#### JEWISH CONVERTS TO CHRISTIANITY.

THE account in the last number, pp. 239 and 240, from the pen of Mr. Brewer, of a disposition to religious inquiry among the Jews of Constantinople, and especially his description of the sufferings and constancy of three Jewish converts to Christianity, must have awakened a desire in many readers to be more particularly informed respecting matters of so much interest. Copious extracts will, therefore, be made from the journal of Mr. Hartley, a missionary of the Church Missionary Society, (vol. xxii, pp. 360, 383.) by whom the three Jews were baptised: his journal is published at length, in the London Missionary Register.—The individuals, whom Mr. Brewer calls *Haim* and *Nisim*, are by Mr. Hartley called *Chaim* and *Misim*.

Oct. 13, 1826. A young Jew, Chaim Castro, called this morning on Mr. Leves, and intimated that he wished to become a Christian. We were delighted to find him in the utmost readiness to receive the truth; and he has engaged to call on me daily for the purpose of religious conversation. He said that he had many friends of similar sentiments; and that 200 Jews would become Christians, had they European protection.

15. The young Jew called again. I conversed with him concerning Jesus of Nazareth; and was glad to find that he was fully possessed of the idea that the death of Christ was a sacrifice for sin. Read to him Isaiah liii., Daniel ix., and other prophecies concerning the Messiah. He said, that his first impressions of the truth of Christianity were derived from an Armenian, who used to inform him, when a child, of the errors of the Jews.

21. Since my interviews with Chaim Castro, I have had the pleasure of becoming acquainted with two other Jews, who also believe in Jesus of Nazareth: their names are Jacob Levi and Mentish Baruch. Last Wednesday they were all with me, and avowed their clear persuasion that the crucified Man of Sorrows was the great Messiah, so long expected by their nation. I saw two of them again yesterday; and, on these occasions, I have endeavored to become better acquainted with their views and feelings, and to aid their faith and strengthen their determination: for which purpose we read together, "in the law and the prophets, the things pertaining to the kingdom of God." There is one well-known and important prophecy, which appears to have produced its appropriate effect upon them—the declaration of Jacob, that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." From this they had decidedly gathered, that the Messiah must long since have

appeared. When we hear, as we now do, of hundreds of Jews longing to become professed disciples of a Messiah whom they have so long execrated, but whose very lives are in danger of being sacrificed the moment they execute their resolution, how earnestly and with what perseverance ought we to implore God to impart that peculiar assistance to these Israelites which their very critical circumstances demand! Were we truly assiduous—"praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints"—effects, not to be impeded or controlled by the most active resistance of man, would undoubtedly follow. There is nothing, even in that adamant barrier which has been so long erected against the truth in the countries of the East, which can prove successful against the operation of a decisive faith in the Son of God. When once the clear conviction has taken possession of the mind, that "we have peace with God through our Lord Jesus Christ," the happy individual "rejoices even in tribulation;" he is glad when "men revile him and persecute him," and "say all manner of evil against him falsely, for the Son of Man's sake."

22. What interesting prospects are opening upon us in Constantinople! Already I know, personally, four Jews who are desirous of becoming Christians; and I hear of a multitude of others who cherish similar hopes. Those who visited me to day were Chaim Castro, Menaheem Castro, and Jacob Levi; the second of whom I had not previously seen. We read together the twenty-seventh chapter of Matthew, and various prophecies of the Old Testament. They gave me the following information as a fact: Some time ago, 23 Jews subscribed a declaration of their faith in Jesus of Nazareth; and, in consequence, were thrown into prison by the Shapgee, a man of the greatest power and influence in their nation: they remained in prison six months; when the Shapgee himself being cut off by the Grand Seigneur, they obtained their liberty: they also stated, that the same Shapgee, not long ago, bought up 55 copies of the Hebrew Testament and burnt them, not knowing that there were others on sale. Another story, and in truth a very melancholy one, is this: A very respectable Jew became convinced that Jesus is the Messiah; and was, in consequence, taking steps in order to become a Christian: the Shapgee accused him to the Grand Seigneur, with the intention of procuring his death: orders were instantly given him to become a Mussulman, and he was weak enough to comply.

29. Yesterday I had to perform a very painful task. Chaim Castro and Jacob Levi, having been frequently with me, and having pressed me exceedingly to baptise them, I was constrained to inform them, that they must wait six months, in order that I might have opportunity of knowing them well, and of instructing them more fully in what regards the religion of Christ. I have had considerable anxiety since I made this communication to them, being fearful that it might act as a

discouragement; and have been led most earnestly to supplicate God in their favor. It is however unquestionably my duty not to act with precipitation in this affair. Of Jacob Levi, I feel considerable confidence that he has his heart, as well as his mind, interested in the faith of Christ: of Chaim Castro, my confidence is not equally strong; but he also gives every appearance of full persuasion that Jesus is the Messiah. The state of the Turkish empire is such, that I question if the truth will ever gain signal victories, till a readiness for martyrdom be evinced on the part of those who are enlightened.

About this time, I became acquainted with two other believing Jews, and was in habits of constant intercourse with them. One of them was David Bechas a Rabbi; the other, Missim Cohen, a youth of respectable connexions. I found the Rabbi well read in the New Testament; he informed me, that, upwards of a year ago, he had been presented with the Hebrew New Testament, and that it had been the means of his conversion: on one occasion he shewed me the book which had proved the instrument of such blessing to him, and it bore all the marks of having been well used.

Nor. 8. This has been a day of most painful interest. Missim Cohen and Chaim Castro called to inform me, that Jacob Levi had been seized, thrown into prison, and bastinadoed. This young man has displayed the true spirit of a Christian martyr: when they were conveying him to the Casa Negra,\* a Rabbi, concerned in the transaction, exhorted him to declare himself "a good Jew," and he would suffer nothing. "No," he replied, "I am a Christian! the Messiah is come! If I were to be confined a thousand years in prison, still I would declare that Jesus is the Messiah!" Neither the bastinado itself, nor the barbarous threat "that he should eat it three times a day," could move him from his steadfastness. In the course of the day, others were seized; and means were taken to apprehend David Bechas, Chaim Castros, and Missim Cohen: happily they have for the present escaped.

9. This morning I visited the three fugitives, and conversed and read with them. We are also taking means to ascertain the situation of Jacob Levi, in order to render him such assistance as shall be possible. The number of believing Jews who composed this party was eleven—nine men and two women.

10. A Jew, acting, I doubt not, as a spy of the persecuting party, called upon me: his message was, that "there were several Jews, friends of Missim Cohen, who wished to bear him company: I must tell him, therefore, where Missim was to be found, and he would conduct them to him." This man failed, of course, in his design. He afterward went to Mr. Leeves, but had no better success. Mr. Leeves set out to day on a journey to Adrianople.

12. To day I have had the pleasure of baptizing the three Jews. Prior to administering this very solemn ordinance, I examined them

very carefully with regard to their faith, and their intended fidelity to Christ. Their answers gave me the greatest satisfaction; and I could not feel at ease, till I had, in their instance, complied with the injunction, "Go ye into all the world, and preach the Gospel to every creature, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." It was to me a subject of much regret, that, in consequence of Mr. Leeves's absence, this duty devolved on me: I should otherwise have left the whole transaction to his judgment and discretion. A difficulty was presented by the diversity of language which it was necessary to make use of. I endeavored to obviate this inconvenience in the following manner.—I first knelt down and prayed with Mrs. Leeves in English: I then prayed in Greek; and a Greek who was present repeated the petitions in Turkish. Afterward I put questions to the following effect, to each of them—"Do you believe that Jesus of Nazareth is the Messiah, and the Son of God?"—"Do you believe in the Father, the Son, and the Holy Ghost, one God?"—"Is it your determination, by divine assistance, to be faithful unto Jesus Christ, in prison, in tortures, and even unto death?"—"Do you place your hopes of salvation exclusively on the merits of Jesus Christ?" They all answered these questions in the most explicit and serious manner. They then knelt down; and I went up to each of them, and poured water upon his head, in the name of the Father, and of the Son, and of the Holy Ghost. They were exceedingly affected, weeping most copiously; and the impression made on all present was, I believe, almost equally great. I then returned thanks to God, first in Greek and afterward in English, for the grace and favor bestowed on these converted Jews, and besought from Him that peculiar aid for which their painful circumstances called. I afterward delivered a short address to them, in which I set before them how awful would be their state, were they now to apostatise from Jesus Christ; and encouraged them to seek his assistance by assiduous prayer, and to stand ready for every trial to which God might call them. We all rejoiced exceedingly at having three Christian brethren given to us from among "the lost sheep of the house of Israel;" though our joy was greatly tempered by the recollection, that it had not been permitted to Jacob Levi to make one of their number: he has been torn from our hands, and is confined in a dungeon where no Christian minister can approach him, either to baptise him or to afford him the slightest consolation: he is, however, in the hands of his heavenly Father. May divine consolations support and cheer him!

Dec. 1. Melancholy day! This morning, early, G. burst into my apartment, with the intelligence "The Jews are taken!" Who has been the traitor we know not; but, last night, about an hour after sunset, the house in which they were lodged was surrounded by Turkish soldiers, and our poor friends were forcibly taken out and thrown into prison, together with the Armenian to whom the house belonged: on their arrival at the prison, the Turkish officer asked them a variety of questions; in answer to which they avowed themselves Christians, and asserted their allegiance to the Grand Seigneur. This morning they were

\* This is the term by which they designate a prison, made use of by the Jews. It answers to our expression, "Black Hole." Of this place, the converts had always expressed more apprehension than even death itself.

carried to the court of the Seraskier, or commander-in-chief. A young man, whom we sent to inquire after them, found it impossible to see them. Their trial does not take place to day, as it is the Turkish Sabbath.

2. This morning G. came hither, with the mother-in-law of Bagdasar, the Armenian. He informs me, that, last night, the converts sent word that they were determined to stand firm to the last extremity: they expected that it would be first proposed to them to become Moslems, and, in case of non-compliance, the alternative would be death, or the arsenal. May God strengthen them for the hour of trial! Our persecuted friends are destitute of all human succor. God alone can help them! About noon, I went myself to the prison to which they were removed this morning; and, as I thought it might afford them some encouragement to see me, even though I could not converse with them, I obtained admission: on this occasion I saw enough to convince me that there is a wide and essential distance between the theory and the experience of martyrdom: a warm imagination may contemplate a violent death, while it is at a distance, with triumph, and even with a species of ambition; but, bring a man into actual contact with prisons, chains, armed guards, examinations, stripes, and all the appalling pomp and parade of a public execution, and nothing short of a powerful and direct communication of divine assistance will impart the needful fortitude. Truly, in every Christian martyrdom, it is God who gives the victory, and it is God who claims the glory! In consideration of a few piastres, the Armenian was called up, and I was permitted to converse with him for a few minutes: the poor man was clearly suffering the greatest agony: I said all that I could to encourage him, but felt much regret at being unable to speak to our Jewish friends: the large room, which constituted the prison, was exceedingly dark, and they were at a distant part of it, I should barely distinguish a number of Jewish head-dresses. Thus were our friends surrounded by their most bitter foes, while I could not even obtain a sight of them: of me, however, they would have a clear view, as I stood in the light of the door. They have been interrogated in three different places; and, on each occasion, they have firmly declared themselves Christians.

3. In hopes of serving them, I went to the chief dragoman of the Porte, a man of considerable influence, and interceded in their behalf; making a simple statement of their case. He shewed me a letter, signed by four of the heads of the Jewish nation in Constantinople, in which they supplicate the death of "that accursed Chaim Castro;" and a friend of mine was informed by a Turk at the Porte, on whose word he places reliance, that the Jews have actually paid four hundred thousand piastres into the chest of the Grand Vizier, in order to accomplish their diabolical intentions! Thank God! they have been thwarted in their schemes. The persecuted converts have been sent to labor in the arsenal, a punishment from which I have reason to believe we shall see them soon delivered. This leniency on the part of the Turks is, probably, owing to the assistance of the dragoman.

10. The Jewish converts have appeared before the grand Vizier, the reis effendi, and the chief dragoman, not to mention inferior officers, and before all "they have witnessed a good confession." The day after their removal to the arsenal, John Cohen's father found access to him; and, declaring that he would much rather have seen him become a Turk than a Christian, offered him a large sum of money. The youth, regarding it as a bribe, would not receive the least part of it, even though he was at the time in great want. They have been loaded with heavy fetters; Peter the Rabbi and John Baptist Castro being chained together, and John Cohen and the Armenian.

13. An Armenian priest, who acts as chaplain in the arsenal, came to inform us how severely they are treated: they are still loaded with their chains; and the Armenian has been so much hurt, that he is obliged to wear his arm in a sling: to day, notwithstanding the heavy and incessant rain, they are compelled to be abroad at work.

The father and mother of John Cohen yesterday came to visit him, and attempted to bring him back to Judaism. He is still unmoved, though "making trial of such cruel sufferings." I am glad to find, from the priest's information, that they are comforting themselves in the best manner: their language is, 'Christ our Saviour has said, "Fear not them which kill the body, and have no more that they can do"—and when we die, we hope that we shall be received into heaven.'

14. Wrote a letter of encouragement to the converts. G. learned to day from a Turk some particulars relative to Jacob Levi and Menahem Castro: he stated himself to have been present when they were brought before the Seraskier: a Jewish Rabbi appeared as their accuser, and offered a thousand purses to the Seraskier, if he would put them to death: they affirmed that their belief in Jesus of Nazareth was the only reason of their being brought before him; they were bastinadoed, and sent to the arsenal. I hear of a young Jew at Ortakeny, who has been delivered by his brethren into the hands of the Turks: he received 50 blows, and is thrown into prison. How many believe in Christ, and how many suffer for his sake, it is impossible for us to tell.

15. We are informed, that the Jews have divided 2,000 piastres among the Turks who have charge of the prisoners, for the purpose of obtaining their exertions in tormenting them to the utmost possible degree. Thus are our poor friends suffering a continual martyrdom! Happy would it have been for them, to have terminated their woes by the bowstring or the sword, in comparison of their perpetual torments. The object of the Jews is clear: they hope to wear out the constancy of the converts, by incessant sufferings; or, if that attempt should fail, to bring them to the grave. The whole system of Turkish proceedings is so utterly corrupt, that I see no prospect of a happy termination of this affair, except in divine interposition. "Let us fall into the hand of the Lord, and not into the hand of man!"

19. I was much struck with a Jew, whom I met to day on the quay. I conversed with him on the subject of the Messiah: instead of that angry and immediate opposition which



unbelieving Jews usually make, the tears were in his eyes; and he regarded me with a seriousness and a silence, which appeared little short of the language, "I believe."

21. G. informs me, that, yesterday, a Jew inquired very eagerly of one of the hawkers for a New Testament, and gave him orders for a copy. Thus we see, that all the fury of persecution has not been able to destroy the thirst for divine knowledge, which has been excited in the breasts of the people of Israel. I believe, that, by God's blessing, this disposition will, ere long, triumph over all opposition. The Armenian, Bagdassar, sent word last night, that if they were not soon released from their fetters, he apprehended the most fatal consequences. They have indeed suffered so much, that it is surprising that they have not sunk under it.

22. G. saw, this morning, our imprisoned friends. They are as steadfast as ever, but suffer greatly. John Cohen had a large present of clothes from his Jewish friends; but he thought it his duty to send them all back. They actually heard his father reasoning with the Turks, for not beating them more severely, and reminding them of the money which he had given them for that purpose!

From the correspondence of Mr. Leevs, agent of the British and Foreign Bible Society at Constantinople, we derive some additional particulars, which are here subjoined.

On one occasion, especially, their fortitude was put to the test; for the Jews, seeing that they could not work on them by promises, had it finally announced to them, that their fate was sealed, and that the next morning they would be led to execution: thus, for a whole night, they had the view of death before their eyes; and they spent it in reading the New Testament with weeping and prayer. Two other Jews were left in prison with them, whom John Baptist reproved for their unbelief in the Messiah; exhorting them to follow their example, and become martyrs for the name of Christ: these Jews, unmoved by their behavior and exhortations, wrote to the Rabbies to inform them that there was no hope of their ever returning to the Jewish religion, and that the only course to be pursued with them was to get them put to death.

The punishment of prisoners in the Bagnio consists in being chained, two and two, with heavy chains, and employed in the laborious works of the arsenal, under the superintendence of Turkish guards, who beat them if they do not perform the task to their liking: there are about 700 persons in this prison; of whom about 300 are Greek slaves, the greater part prisoners taken in the Greek war. The circumstances of this affair, having produced a general sensation and sympathy throughout the city, had penetrated within the walls of the arsenal; and the prisoners, when brought there, were kindly welcomed by the poor Christian slaves, who went in a body to the aga and officers, to beg they might be kindly treated and not put to severe labor. In consequence of this mediation, they passed the two first days unmolested; but, after this, several Jews came, and among them the father and intended father-in-law of the young man,

who, after another fruitless attempt to bring them back to Judaism, went and gave a considerable sum of money to the officers of the prison to put them to hard work, and to beat and torment them. They suffered severely under this persecution for five or six days; until the matter coming to our knowledge, our ambassador was so kind as to send his dragoman, and by representations, to procure the cessation of this wanton and cruel treatment, and the weight of their chains was diminished one half; although, being still in the class of chained prisoners, they have continued to labor with the rest. A few days ago, two of them were thrown down and bruised in working at a large wheel used for raising the masts and fixing them in the vessels of war; by a similar accident to which two men had been before killed before their eyes: they are now, however, recovered from their bruises; and will not, I believe, be henceforth employed in similar works.

I cannot resist adding one additional circumstance which I have just learnt concerning our three Christian Jews. During the time they were in concealment, they never entirely liked the idea of quitting Constantinople, though they thought they saw a necessity for it in the hot persecution which awaited them if they remained. They thought they could be more useful here than any where else, and their hearts were set upon proclaiming the Gospel to their brethren: they, therefore, often made it their prayer to God, that, if he saw it good, they might be found out and taken, and that they afterward might remain in Constantinople to be the evangelists to their brethren in error.

*Interview, in behalf of the Jewish Converts, with a Turkish Officer.*

Mr. Hartley, for the purpose of making a special effort in behalf of his persecuted brethren, sought an interview, early in December, with a Turk of considerable distinction. This man had once been a Jew, and informed Mr. H. that he was well acquainted with the New Testament, and also with the peculiar sentiments of the protestants, and that though he was a Mussulman, he was "a philosopher." Mr. H. gave him the history of the Jewish converts, and convinced him that nothing of a political nature was connected with the proceedings in relation to them; and the officer promised to do all that was possible for their safety.—The information which follows, is important, as it explains the probable reason, why the Turks have heretofore been prevailed upon to throw obstacles in the way of circulating the Scriptures.

This officer told me plainly, that the Turkish government were at a loss to comprehend the proceedings of the Religious Society in England, which was at such expense in printing and circulating books: they were well acquainted with the conduct of the Jesuits in China and in other countries, and also with the

enthusiastic superstition evinced by the Spaniards in former times; but they had always considered the English a nation free from superstition: they were led therefore to suspect that there was some political plot in these proceedings. I assured him that the Society, to which he alluded, was wholly unconnected with the British government; and that though there were, unhappily, Englishmen who were indifferent to all religions, yet the persons who composed this Society were men who did indeed believe that the Gospel was from God, and thought it therefore their duty to communicate so inestimable a gift to the whole world. He then indulged in some playful remarks on the impossibility of converting the world by books, alleging that St. Paul had been converted in a different manner, and that this was by no means the method of Moses. He asked me so very particularly what was Mr. Leeves's object in this country, that I am led to think Mr. Leeves has been for some time an object of jealousy to the Turkish government. I told him, that Mr. Leeves's object was, "to sell the Holy Scriptures." Much more was said as to religion; and I feel confident that the conversation removed from his mind all suspicions, that our proceedings have a political tendency, or that we are a plotting, Jesuitical fraternity. We became extremely sociable: he said that he would introduce me to other Turks, and take me to the school in which French and various branches of science are taught.

The whole of the scene was to me full of uncommon interest: I was come to rescue, if possible, from death, four persecuted Christians: I was in the building which contained the great offices of the Ottoman empire, and which is dignified with the appellation of the Sublime Porte: the domes and minarets of the mosque of Sultan Suleyman, one of the most magnificent structures in Turkey, were towering above my head: I had passed through spacious halls and passages, all exhibiting specimens of Turkish taste: I was encircled by numerous guards and attendants, arrayed in the splendid diversity of costume observable in eastern countries; and I was surrounded with all the pomp of oriental manners. The window of the room in which I found myself, commanded a view of the large court, in which were seen horses richly caparisoned awaiting their lordly masters, and in which objects wholly novel to a European eye were continually presenting themselves. "Do you see that officer riding out of the court?" said my Turkish friend. I observed a man whose dress and carriage denoted a person of considerable rank. "He is going," said he, "according to his daily custom, to the Sultan, to acquaint him with the affairs which have been transacted here." "Does the Sultan," I asked, "pay minute attention to business? Does he know this affair of the converted Jews?" "Yes, certainly," said he: "there is nothing that escapes his attention. In Europe you imagine that we are all barbarians; and that the Sultan does nothing all day, but loll on his divan and amuse himself: but it is far otherwise. The princes of Europe are far more effeminate than Sultan Mahmoud." He then made various remarks relative to the recent public events, which led me to suppose that the Turks have really been awakened to a

sense of their public interest, beyond what I had ever suspected.

I just notice other subjects of conversation, because it may serve to shew that the Turks have men in their service much better informed than is usually supposed. The following topics came forward: religious liberty in England—Roman-Catholic emancipation—the king of England, in his character of Head of the Church—Spanish proceedings in America—the existence of Greek manuscripts in the seraglio—conic sections—the site of ancient cities in Asia Minor—the Koran, &c. He informed me, that he was very fond of mathematics, and that he had translated from the French a treatise on conic sections. He also demanded of me, if Mr. Leeves had been concerned in the affair of the converted Jews: "Concerning myself," I replied, "I am willing to give you any information, but concerning my friend, I cannot, in honor, tell you any thing." "When you have made the whole world Christian," he asked, "what will be the consequences?" I replied, "When the precepts of Christianity are universally obeyed, there will be an end of envy, animosities, murders, wars, and of all the other causes of misery. We shall all be brothers: the greatest happiness will every where prevail." He appeared struck with this reply.

## Ceylon.

### RENUNCIATION OF IDOLATRY BY TWO BUDDHIST PRIESTS.

As interesting supplement to the article in the last number (pp. 250–251,) on the state and progress of missionary operations in Ceylon, will be found in the following account—furnished by Mr. Clough, Wesleyan missionary,—of the recent conversion and baptism of a priest of Buddha, who was second in rank on the island; and also of the more recent awakening of another member of the same priesthood. Mr. C.'s communication is inserted in the Report of the Wesleyan Missionary Society for the past year.

With regard to the first mentioned priest, Mr. C. thus writes:

We have lately had the happiness to witness some cheering triumphs of the sacred Scriptures over heathenism and its perverting records. About a fortnight ago, our missionary brother, Mr. Sutherland, stationed at Matura, baptised a priest of Buddha, whose conversion may be chiefly traced to the effects of reading the New Testament; and is one of the most interesting conversions to Christianity ever witnessed. The district of Matura, I would just observe, is the most famed of any part of Ceylon, or perhaps of the world, for being the chief seat of Buddhism. The chief priest resides here, and here also is their chief college. I have been told by a missionary who had access to the public records of the district, that it contains 1,300 priests, and in fact they

nearly people all the district; and almost every inch of ground is considered sacred to Buddha. About six years ago, our assistant missionary, Mr. Lalmon, met this priest in the prison at Matura, visiting a native man condemned to die. The one had gone to impart the consolation of heathenism to the poor man, the other to recommend Christ the Saviour of the world. A little conversation took place in the cell between them, on the great question of a Saviour. The missionary at length challenged the priest to produce a single proof from any of their sacred books, that a Saviour for man was to be found in them. The priest, although young at that time, was a man of rising eminence, and a most notorious opposer of truth; having labored in every possible way to thwart the operations of the missionaries. On this occasion he felt highly indignant at the challenge of the native missionary, and went to his temple with a resolution to examine their books for proofs to contradict him, and continued his search for two years in vain. About this time he went to a village in the Galle district to meet the high priest of Kandy, who had come to perform some great ceremony on some important occasion. Here he met with another missionary, who presented him with a copy of the New Testament in Singhalese. This he took to his temple and read, but it was four years before the pride of his heart would allow him to divulge the struggle that was going on in his mind. The rank he held in the priesthood, being now second in the island, the high reputation he bore for his learning and acquaintance with their religion, and the influence he had among the people, were circumstances which induced him so long to resist that light and conviction which the reading of the Scriptures had conveyed to his mind. He ventured however, at length, to go to our missionary, Mr. Lalmon, and make a complete disclosure of all the workings of his mind. But repeating his visits, the thing was soon discovered, and the alarm soon raised. This being the case, he was compelled to fly from the temple, and take refuge in the house of the missionary. His intentions no longer remained a secret; and every means were used to frustrate his designs of becoming a Christian. The priests wrote a letter to him, which was signed by them all, stating the disgrace that would befall them all, if he became a Christian; that were such a calamity to happen, their religion would receive an incurable wound; and the priests be exposed to the contempt and ridicule of the populace. To this he paid no regard. A second document then came from them, making him an offer of certain temples and emoluments, provided he would abandon the idea of becoming a Christian. This produced no effect, when a third came, in which they declared that, if he became a Christian, they would, by some means or other take his life. This rather startled him at first, but, on advising with the missionary, he resolved to be firm to his purposes, and run all hazards of the consequences. After remaining some time learning the way of the Lord more perfectly from the missionaries, he became the subject of still more important convictions than those that effect the mind and judgment; namely, convictions of his sinfulness, and need of a Saviour to pardon. Being thus

prepared, the missionaries thought him a fit subject for Christian baptism. It happened to be the time for preaching the missionary anniversary sermons for that station. On these occasions large crowds of natives come together, and it is usual for all the native chiefs, headmen, and principal native inhabitants to be present. This therefore was the time he chose, that he might have an opportunity of witnessing a more public confession of the name of Jesus. In order that no tumult might take place before the congregation had assembled, his baptism was kept a profound secret. And one of the largest and most respectable congregations that had ever been seen in the place assembled, when, after the reading of the Liturgy, the priest advanced towards the font, at the head of the church, in the presence of the people, disrobed of the priestly garment. Mr. Sutherland then asked a few appropriate questions, to which he gave very satisfactory answers; after which he stood forward, and addressed himself to the congregation, giving in detail his reasons for renouncing Buddhism, and the priesthood, and for embracing Christianity. As may be expected, this produced a wonderful effect. For it is well known that the greatest part of the people already referred to, although nominal Christians, yet are Buddhists in their hearts, and rigid supporters of that religion. However, many of them not only felt this unexpected event, but approved; and one of them came to the missionary after the whole was over, and requested that the king of England might be informed of it. The conversion of this man is so impressive an event, that it more than a thousand fold rewards us for all the toils we have had in translating and publishing the Scriptures in Singhalese.

Mr. C. next describes the manner in which the second priest was led to seek an acquaintance with the missionaries, and with the religion they inculcate.

But the good effects of distributing the Scripture, do not rest for proof on an individual solitary case; I could multiply instances that come under my own observation, and I am thankful to say, my colleagues and coadjutors are witnessing the same. I will detain you a moment till I just refer to another case equally, if not more striking than the former; for in this instance, the word of God, and that alone, led to the change. About a month ago, a very interesting looking priest as I ever saw, was introduced to me at my house here in Colombo; we were perfect strangers to each other, and this drew an apology from him, for his abruptness in calling on me. I first made a few inquiries as to his residence, &c., and found he came from a place about sixty miles from Colombo, quite away from all missionary stations. His errand to Colombo was, he told me, to perform, by special request and invitation from the inhabitants, a ceremony which is called Wasalakirima, which is one of great importance; and requires about three months to complete. But from his manner of conversation, I could evidently perceive there was something working in his mind, which he wished to divulge. However, while in conversation, he received a message from his en-

tainers, to go immediately to the spot, so we parted; but he requested permission to visit me again. This I of course readily granted; and he came according to his appointment. Now it would tire you to hear the whole detail of this interesting character's disclosure, but I will give you the substance. Some years ago, he met with a copy of the New Testament in Singhalese, and knowing it to be a part of our sacred book, and approving the style of it, curiosity prompted him to take it with him to his temple, for the purpose of giving it a careful private reading. The perusal of this book so filled his mind with light, that he soon discovered the glorious superiority of the Christian system over that of his own. The more he read, the more he became convinced of its truth, and alarmed at his own situation. But in this state of mind he had no one to fly to for direction, being remote from all missionary stations. No Philip was sent to this Ethiopian. He was afraid to quit his temple in search of instruction, lest, being discovered, he should thereby bring persecution upon himself, with the loss of all worldly good. He therefore continued in this conflicting state of mind, as you will perceive, for several years. At length he received the invitation to Colombo, to perform the ceremony which I have already mentioned, and immediately accepted it, with the hope that his journey would bring him in the way of

some Christian teacher. When he had arrived within two miles of Colombo, one of our schoolmasters met him on the high road, and put a slip of paper into his hand. These slips of paper, containing a passage of Scripture, or some short sentence or paragraph, we print, that, when our pious natives go along the road, they may give them to travellers; but chiefly those who are on the way to Porjava at the temple. The one put into the hand of the priest was entitled "News from Heaven," and the passage under it, "God so loved the world, that he gave his only begotten Son," &c. &c. On reading this, his heart began to beat, and he asked the schoolmaster, Who published this? The schoolmaster replied "the minister, Mr. Clough." The priest asked, Could you direct me to him? This was done, and this was our first interview already mentioned. But to be short, you will, I am sure, rejoice to hear that he has already thrown off his robes; and has renounced publicly the priesthood. The three months' ceremony which he came to perform is abandoned, and this interesting and intelligent man is now a candidate for Christian baptism. He is, I am happy to say, now under the instructions of my esteemed friend and coadjutor in the translating room, Mr. Chater, the Baptist missionary; and I doubt not he will do well, and prove a valuable auxiliary to us in our important labors.

## Domestic Intelligence.

### SECOND ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE PRISON DISCIPLINE SOCIETY.

THE object of this Society is to collect, and lay before the public, facts illustrative of the causes and prevalence of crimes, and of the abuses and sufferings which exist in prisons. Simple facts, of however appalling a nature, do not commonly make a deep and lasting impression. We think there may be no others like them. But when we see a multitude brought together, and learn that the detail stops where it does, only because a continuation of it would be tedious, then the magnitude of the subject is seen, the feelings are excited, and the mind is roused to effort. The man who lives retired in the country, and hears at distant intervals, of one who is arrested for debt or for crime,—and even the citizen, if he does not inspect the records of the police office, nor visit the penitentiaries, has no adequate conception of the number or depravity, of those who lurk about in society, and obtain subsistence by committing depredations on their fellow men. Nor has he any means of knowing what scenes would be exhibited, if the interior of our prisons and jails should be laid open; or of judging how far the measures adopted by our magistrates to prevent and punish crimes, are consistent with humanity; or are faithfully

carried into execution; or do really accomplish their object. The prisons may be schools for the education of thieves and counterfeiters, there may be thousands of recommitments; and after all the number of criminals be constantly increasing, and he not know it. But as the whole community are interested in these things, it is important that they should be acquainted with facts, that they may express their opinion and take measures with reference to them. The Reports of this Society cannot but be of great use to the public in this respect. Most of the facts contained in them were ascertained by the Secretary, while actually inspecting the prisons in the northern and middle States. Others were obtained from official reports made by the keepers of prisons, or by committees of different State legislatures.

The following are mentioned as the principal evils which have been found to exist in reference to prisons:—

Bad Officers: Great Expense: A Community of Villains: Unrestrained Intercourse: Corrupt Teachers: Arts of Mischief: Unnatural Crime: Combinations against Society: Imprisonment of Youth and Children: Imprisonment of Lunatics: Mortality in the Prisons of New York and Philadelphia: Causes of Crime: Inattention of the Christian Community.



**Bad Officers.**—Some have been intemperate; have furnished bills for alteration and materials for altering them, and other prohibited articles to convicts; have contracted improper familiarity with them, and aided in their escape, or connived at it: some have employed convicts to steal for them, and in other ways encouraged them in their depredations.

**Great Expense.**—The State of Massachusetts paid for supporting its prison nine years, from 1814 to 1824, \$78,323 44. The State of Connecticut paid for its prison, during the last 12 years, \$101,552 30. The State of New York paid for its prison in New York City, from 1803 to 1823, \$331,302 32. The annual expense of the old county prison in Philadelphia is estimated at \$30,000. Many other prisons, in proportion to the number of convicts in them, have been as expensive: some have been more expensive. This expense has been owing to bad management of some kind, for Massachusetts, instead of paying more than \$8,000 annually, has received from its prison during each of the last three years, nearly \$7,000 net income. A similar change has been effected in the prison of New Hampshire; and in some others.

In these prisons, supported at so great an expense, convicts are collected from all parts of the country, nearly one fifth of whom have been inmates of other prisons, and many have been repeatedly recommitted. The most experienced perpetrators of crime being thus brought together, constitute a community, where there is generally no restraint upon their intercourse. They assemble in the yards, the shops, the cook-rooms, night-rooms, and in other apartments out of the view of their keepers, converse freely together, devise plans of mischief, and encourage each other in courses of sin. \*In this way prisons become schools where villany is taught by the most experienced instructors. He who has grown old in crimes, and learned to perpetrate them skilfully by long experience and a thorough education in various prisons, becomes the associate and the teacher of younger and less experienced convicts.

Many of these men have been associated with gangs of counterfeiters, and are acquainted with their names, residence, principles of trade, language, and mode of operation. They can of course introduce their young pupils, when they leave the prison, to this world of iniquity. About 700 convicts, in Maine, New Hampshire, Vermont, and Massachusetts, about 900 in the city of New York, and about twice as many more in the States south and west, are admitted to an uninterrupted inter-

course with a community in which are teachers thoroughly acquainted with the art of counterfeit money. They who inspect prisons obtain the information to correct the evil: the young convicts to guide their lives.

To these prisons about one tenth part of all the convicts are sent on account of their having, in some way, been concerned with counterfeit money. Lists have been obtained of 237 kinds of counterfeit bills on the banks of 13 States and Canada. Most of this money is manufactured in prisons, and conveyed abroad by unfaithful keepers, or discharged convicts, and made by them an article of trade.

In the general search of the Massachusetts prison, in the autumn of 1825, bills already altered, bills in the process of alteration, and small bills suitable to alter, were found on the persons of the convicts. About the same time were found between twenty and thirty copper plate dies, prepared and neatly engraved for the purpose of altering bills; also an iron or steel press for stamping them.

There were at one time three men in this prison, who were capable of communicating, in this seminary of vice, to its three hundred inmates, more curious designs of mischief, from all parts of the world, than could probably be obtained in any other place in the State.

The other principal arts which are taught in prisons are counterfeiting coin, picking locks, and picking pockets. Regular combinations are thus formed against society. The convicts while in prison furnish themselves with the requisite knowledge, and the instruments with which to operate, and when they have served their time out, or are discharged, they go forth to execute their plans and reduce to practice the arts which they have acquired.

Another of the evils enumerated, is the imprisonment of youth and children. The facts which the Report contains under this head, show how important it is both to the community and to these young offenders themselves, that houses of refuge for juvenile delinquents should be provided.

In six prisons, it appears that the proportion of those committed to prison under 21 years of age, in all the prisons mentioned, is one-seventh part at least, and in some much more. It is sufficiently apparent, from the disclosure of the vices existing in prisons, how great is the evil of bringing so great a proportion of young offenders within the corrupting influence of this wretched community. About three hundred youth are continually in a course of education in these high schools of iniquity.

The greatness of the evil, if there is no injustice and criminality in it, of placing a child, and confining him there with strong bolts and bars, among a den of thieves, where he may be subject to any violence, and not be permitted to enter a complaint without the hazard of his

life, has surely not been sufficiently contemplated.

Another evil is the imprisonment of lunatics. In Massachusetts, about thirty lunatics were found in prison. In one prison, three; in another, five; in another, six; and in another, ten. The facts detailed under this head are of the most affecting character. Some of these unhappy individuals were confined in cellars, in damp and fetid dungeons, without fire, without clothing, exposed to the cold and storms, and had been in this situation ten years; others, more than twenty. The number of lunatics in jail in the United States, is estimated to exceed three hundred.

Under the head of *mortality in prisons*, it is stated, that in the State prison in New York city, the deaths from 1805 to 1823, were six per cent. The proportion of deaths in the old county prison in Philadelphia, during the last six years, has been the same among 600 prisoners. In the female department of this prison, during the last year, the deaths were 25 out of 100. In prisons well managed, the deaths have not been more than two per cent. In some much less.

*Causes of Crime.*—Intemperance, Counterfeit Money, and Character of the Colored Population.

This Report contains many important facts respecting intemperance, as a cause of poverty and crime. A table is furnished, exhibiting the name, time of commitment, time of discharge, time at liberty, of 23 subjects, who, during the last four years, were all committed to the House of Correction in Boston, for intemperance. Individuals were committed from two to eight times; and the time of their being at liberty varies from one day to two years. This is stated to be only a specimen from its records.

The superintendent of the Alms House and Penitentiary in New York expresses an opinion, that nine tenths who are brought to that establishment are brought there in consequence of intemperance.

The keeper of the Jail and House of Correction in Boston expresses an opinion, that three fourths, who are brought to that place, are brought there in consequence of the same vice.

The Society for the Prevention of Pauperism in New York say, this may be considered the most productive source of human wretchedness, in all its complicated forms.

It has been computed recently, that the number of drunkards in the United States is one hundred thousand, and that the deaths from this cause are annually ten thousand.

Another class of facts relating to this subject has been ascertained by inspecting prisons. In the prisons of Maine, New Hampshire,

Vermont, and of New-York at Auburn and Sing Sing, the experiment has been made of cutting off habitual drunkards, at once, from the use of spirituous liquors in every form, and confining them to cold water. The effect on their health has in all cases been the same. "A more hardy and muscular body of men cannot be found, in prison, or out of prison, than the cold water convicts in the quarry of the Maine prison." Not one has died from a natural cause since the prison was organized in 1824.

The present Report contains nearly the same facts respecting the condition of the colored part of our population as a cause of crime, which were noticed in the last; excepting that while the number of white convicts compared with the white population continues about the same, the number of colored convicts compared with the colored population is increasing. See *Miss. Herald* vol. xxii. p. 287.

The remedies proposed for the principal evils existing in prisons are—

Good officers; profitable employment; solitary confinement at night; hard labor by day; means to prevent evil communication; means of instruction; houses of refuge for juvenile delinquents; a jail delivery for lunatics; attention to health; attention to the causes of crime; combined and powerful Christian effort.

Officers should be temperate men—of unceasing vigilance—of pure and chaste conversation—of great benevolence—and men who fear God.

In respect to solitary confinement by night, great improvements have been made, and are now in progress, in several of our prisons; and there has been a corresponding improvement in the conduct of convicts while in prison, and at their discharge, and a surprising decrease in the number of recommitments from those discharged from such prisons.

Some have advocated solitary confinement night and day. Experiments relative to this have been made by the advocates of the system in the Maine prison, and in the New York prison at Auburn. The results were such that it has been discontinued.

At Auburn, N. Y. the experiment was tried in 1822, by the friends of solitary confinement day and night, on eighty convicts, for a period of ten months. Concerning these results, it is sufficient to say, that they were unfavorable to this mode of punishment, and it was accordingly abandoned in that prison. It was found in many instances to injure the health; to impair the reason; to endanger the life; to leave the men enfeebled, and unable to work, when they left the prison; and as ignorant of any useful business, as when they were committed; and, consequently more productive of recommitments, and less of reformation than solitary confinement at night, and hard labor by day.

Some of the reasons in favor of hard labor by day are the following:—it is productive; it is healthy; it teaches convicts how they may support themselves when they leave the prison; it is reformatory; it is consonant with republican principles.

Very little attention has hitherto been paid to the religious instruction of convicts. The whole work of reforming them has been entrusted to the strong arm of the law. This can check a criminal in his career by confining or executing him; and punishment experienced or apprehended, may deter him from future crimes, but it cannot produce in him genuine repentance, and an abhorrence of crime. The thing to be aimed at is, to implant within him such moral principles that he shall not need the restraints of law, because he has a law within him.

During the last year, a resident chaplain has been introduced at the Auburn prison. A Sabbath school has also been formed among the convicts. A chaplain is also employed in the new prison at Sing Sing, who not only attends services regularly on the Sabbath, but reads the Scriptures and prays with the convicts every evening. Convicts are frequently visited by the chaplain in their cells and in the hospital. The keepers of these prisons, though previously opposed to the introduction of a chaplain, have, since witnessing the result of the experiment, given to the measure their decided approbation, and spoken strongly of the striking and salutary effects which have been produced. The commissioners of the legislature, in their report respecting the Auburn prison, remark—

We believe the labors of the present excellent chaplain have had a most happy effect on the minds of the prisoners. He at once enjoys the good will of the prisoners, as we found by their almost unanimous declarations, and at the same time strengthens the hands of the keepers. It seems to be the effect of truth, plain dealing, and a sincere desire for the good of the convicts.—In the Sabbath school we found the prisoners attentive to their lessons, anxious to learn, and grateful for the care bestowed upon them. We look to it as a great means of reformation.

Very important suggestions, and affecting appeals to the justice, the humanity, and the religious principles of the community, are made respecting the jail delivery of lunatics—attention to the health of prisoners—and attention to the causes of crime; but they must be passed over here for want of room. It is hoped that they will be perused and seriously considered by legislators and magistrates.

The concluding part of the Report gives a view of a large number of prisons which have

been visited by the Secretary—their construction and government;—the evils experienced or prevented in them;—the number, employment, and instruction of the convicts;—and how far these prisons answer the purposes for which they were designed. Facts are here furnished from which all who are engaged in building prisons, or in improving their construction, may derive most important information, by which to guide their efforts.

Respecting the prisons in the southern and western States but few facts have been collected. These prisons, however, are generally constructed on the old plan, and experience all the evils of large and crowded night-rooms, irregular employment of the convicts, unrestrained intercourse among them while at their work, want of religious instruction, and the practice of many vices.

Most of what has been said has had special reference to State prisons. It has been ascertained, however, that in the county jails and houses of correction evils of a similar kind exist. Great numbers are confined in the same room. Little attention is paid to cleanliness, health, or the instruction of prisoners, or to any suitable classification of them; the veterans in crime being associated with the young and comparatively uncorrupted. The whole penitentiary system seems to need the immediate attention of our legislators and the Christian public.

It is gratifying to see how much attention the subject has already excited. So great has been the call for the first Report of this Society, that four editions of it have been printed. Five hundred copies of it were purchased by the legislature of Massachusetts, 300 copies by that of Maine, and 250 copies by that of New York. Committees have been appointed by the legislatures of Maine, Massachusetts, Connecticut, and New York, specially to investigate the condition of the prisons in those States, and report the result, together with such measures as seemed necessary to be adopted. These reports have been published, and have attracted much attention, as have many other valuable documents on the same subject, which have been called forth during the year.

Other official measures to improve prisons and prison discipline have been adopted. New buildings on the plan of the Auburn prison, or on other plans designed to produce the same result, are in progress at Charlestown, Mass., Weathersfield, Con., New York and Sing Sing, N. Y., Philadelphia and Pittsburgh, Pa., and at Washington city. But much more needs to

be done, both in constructing prisons, and in properly superintending them afterward; especially in furnishing prisons with religious instruction, so that their discipline may be truly reformatory.

We wish to see an association of the people of God for this purpose, in every State in the Union, and in every city and village, where there is a prison. The moment these associations are formed, and the members of them enter upon their duties, light will shine upon some of the darkest places in the earth. And before they shall have been in existence many years, crime and punishment will be greatly diminished; extensive combinations in villany broken up; penitentiaries no longer seminaries of vice; their officers men who fear God and hate covetousness; the heavy burden of their support borne by the hard labor of the convicts; evil communication among them prevented; means of instruction afforded; children and youth and lunatics delivered from prison and provided with a refuge; causes of uncommon mortality explained; intemperance, counterfeited money, and the colored population, less productive causes of crime; and evidence conclusive of the approach of a better day for the most depraved and wretched of our race, IN CONSEQUENCE OF THE BLESSING OF GOD IN ANSWER TO PRAYER, ON COMBINED AND POWERFUL CHRISTIAN EFFORT.

*Funds.*—The amount received is \$2,236 18. The amount expended is \$2,430 79.

## Miscellaneous.

### NOTICES OF MISSIONARIES.

*Return of Missionaries.*—The following English missionaries have returned home on account of ill health, since the commencement of the year:—viz. Rev. John Raban and Rev. John Gerber, of the Church Missionary Society, from Sierra Leone; Rev. Joseph Fenn and wife and six children, from the mission among the Syrians, India; and Mrs. Wilkinson, wife of Rev. Michael Wilkinson of Gorruckpore, India, and her three children: Mrs. Rowe of the English Baptist Society, widow of the late Mr. Rowe, of Digah, India, and three children; her voyage was delayed till she could make arrangements for returning without expense to the Society: and Mr. and Mrs. Edmunds, of the London Missionary Society, also from India.

*Departure of Missionaries to Stations among the Heathen.*—The Church Missionary Society has sent forth—to Ceylon, Rev. G. S. Faught and wife, and Miss Stratford;—to Western Africa, Rev. Thomas Davey and wife, on their return;—to Allepie, Rev. T. Norton and wife, on Mr. N.'s return;—to the Mediterranean, Rev. Christopher Fred. Schlieuz and Rev. Christian Lewis Korek, M. D.;—to North India, Rev. John Latham and wife;—to South India, Rev. Paul Pacifique Schaffter;—to New Zealand, Rev. William Yate, and Mr. Charles Baker and wife.—The London Missionary

Society has sent—to Madagascar, Rev. Joseph John Freeman, late minister of Kidderminster, and Rev. Mr. Canham and wife, on their return;—to Caffraria, Rev. Fred. Gottlieb Kayser and wife;—to Nagracoil, Rev. W. Miller and wife;—to Singapore, Rev. S. Dyer and wife;—to Quilon, Rev. J. C. Thompson and wife, and Rev. W. B. Addis;—to Cuddapah, Rev. H. Crisp and wife;—to the South Seas, Rev. H. Nott, on his return, and Rev. Alexander Simpson and Rev. Aaron Buzacott;—to Chittoor, Rev. Robert Jennings and wife;—to Malacca, Miss Newell;—also Rev. W. Reeve and wife and children, on their return to India. The Directors remark—

"Perhaps at no period of the Society's history, since the sailing of the ship *Duff*, have the Directors ever sent out so many laborers together: within a month, thirty-one persons, including families, have launched forth upon the deep, destined to far distant shores. These numerous embarkations, while they have produced a very extensive outlay, evince the disposition of the Directors not to slacken their hands in the important cause in which the Society is embarked; but to go forward, relying on the co-operation of its numerous friends, and, above all, on the effectual blessing of Him, who has said, "The silver and the gold are mine," and whose "also is the greatness, and the power, and the glory, and the victory."

### GERMAN MISSIONS.

THE London Missionary Register contains the following extracts from a letter dated Basle, March 3d.

"Our Society will begin, this spring, a mission to Western Africa, with six brethren, at two different places. One of these will be the Gold Coast, in the colony of the king of Denmark: his majesty readily gave permission for that purpose, and that even without any limitation, except the sole condition, that the missionaries sent thither should understand the system of Mutual Instruction. The other station will be in the American colony of Liberia, at Cape Mesurado, below Sierra Leone: our committee received letters from thence, so very inviting and encouraging, to undertake a mission there, that they resolved to send thither three brethren—Messrs. Handt, Jessing, and Hegete; who will spend some months, if possible, in England, with Mr. Cunningham, in order to perfect their knowledge of the English language; and will depart next autumn for Liberia, to preach the salvation of Christ to those negroes who earnestly pray for teachers.

"A new missionary society for Greece, formed here in Basle, is going on prosperously. Two missionaries of the German Missionary Society, Messrs. Kildner and Major, have set off from Ancona to Corfu."

### QUARTERLY JOURNAL OF THE AMERICAN EDUCATION SOCIETY.

THE first number of a publication with the above title has been issued by the Directors of the American Education Society. It is an octavo pamphlet of one sheet, or 16 pages, and is to be issued in July, October, January, and April, as soon after the quarterly meet-



ings of the Board in those months as circumstances will permit; and will be furnished to subscribers at 50 cents a year, or \$5 for every dozen copies taken by a responsible agent. To individuals, or associations, paying not less than \$5 a year into the treasury of the Society, it will be furnished gratuitously.

"The Quarterly Journal will contain, original communications, addresses, and occasional extracts, upon any subjects interesting to the friends of the American Education Society, calculated to enlighten the public mind, and to secure general confidence and support. It will devote a few pages to miscellaneous matter, consisting chiefly of literary notices, and of facts, intended to promote the cause of Christian piety and of general benevolence. The department of intelligence will exhibit a detailed view of the operations of the Society and of the Board of Directors, including a complete quarterly list of donations of every kind to the Society."

#### THE CHRISTIAN ALMANAC.

THE 8th number of this useful manual, adapted to the year 1836, and to various meridians in the United States, has been published by the American Tract Society, and may be had for sale at their various depositories, and of the booksellers generally. The calendar occupies twelve pages; directions to farmers, four pages; and a concise and very useful survey of benevolent operations, twelve pages more. The remaining pages are devoted to notices of courts, &c. &c. This work is likely to have the great circulation, to which it is entitled by its pre-eminent value. See *Miss. Her.* for Aug. p. 258.

#### AMERICAN BOARD OF MISSIONS.

##### REINFORCEMENT OF THE MISSION AT THE SANDWICH ISLANDS.

THE friends of missions will rejoice to learn, that preparations are in forwardness for sending aid to their brethren at the Sandwich Islands. A contract is made for the passage of the missionaries, and the freight of such articles as may be necessary for their comfort, and the comfort of those, who are now in this interesting field of labor. It is expected, that at least four ordained missionaries, a physician, and a printer, all of them married, will embark from Boston, on this great and arduous service, about the first of November. It is probable that two or three individuals will be added to that number, beside three or four natives of the Sandwich Islands, who have resided several years in this country, and are now thought to be pious.

No one, who has attended to the recent history of that mission, can doubt, that the contemplated reinforcement is highly necessary. It is now almost two years since Mr. Stewart took leave of his brethren; and, about a year afterwards, Dr. Blatchely, the only physician,

and Mr. Loomis, the only printer, were obliged to follow him. In the first case, the departure from the mission was merely an attempt to save Mrs. Stewart's life, which happily succeeded; and, in the other cases, the health of Dr. Blatchely and Mr. Loomis was such, as to preclude the hope of usefulness; it being impossible for any man, in feeble health, to render such active and efficient services in either of these departments, as the state of things imperiously required.

In the mean time, the openings for evangelical labor have been wonderfully multiplied; and the demand for books is increasing every day. All the people are desirous of instruction; and there are many reasons, why the great work of reformation should be pushed onward, with all the energy that can be brought to bear upon it.

During the last year, the missionaries were kept in most trying circumstances, for a period of ten months, in consequence of the persecution of foreign visitors and residents; which persecution originated from a hostility to the purifying influence of the Gospel. Mr. Bingham's life was once attempted, and often threatened; and the mission houses were in danger from violence. It is most painful and humiliating to add, that this disorderly state of things was promoted, instead of being checked, by some, who were bound by their official station, as well as by all the ties of humanity, of a common country, and of religion, to place themselves in the attitude of benefactors and friends. It may be hoped, indeed, that the manly and decided conduct of Capt. Jones, of the Peacock, will operate by way of example to prevent similar outrages in future. But the fact, that the labors of our beloved brethren were thus impeded, their benevolent plans interrupted, their strength exhausted, their retirement invaded, and their lives put in jeopardy, should induce their brethren at home to sustain them cordially, promptly, and as long as they shall need co-operation and aid.

As our churches are about sending forth some of their members, as representatives of the body of the faithful here, and as living epistles of Christ to the newly converted islanders, it is proper that constant prayer be offered in their behalf. Their fellow disciples should solicit for them much of the spirit of their Lord;—his meekness and gentleness, his patience and self-denial, and his submission to the will of his Heavenly Father. They should go forth with the spirit of martyrs; for though they may not experience the same persecu-

tions, which have fallen upon their brethren now at the islands, yet they should be prepared for arduous trials, as they must be supported under them, by their own holy lives and the intercessions of their brethren. The trials of missionaries, as well as of more private Christians, are always changing; but trials there will be, in some form or other, sooner or later. Happy the man, or the woman, who cheerfully meets them, and courageously passes through them unhurt.

It is obvious, that considerable expense must be incurred by this reinforcement. Beside the passage of the missionaries, their outfits for the voyage, and provision for their support after their arrival, materials for more comfortable habitations, than most of the missionaries have yet enjoyed, must be shipped; and for this and other purposes, a large portion of the vessel must be occupied for the mission. On these various accounts, the immediate expense of the reinforcement cannot be much less than *fifteen thousand dollars*. This must be considered in the nature of an extraordinary expense. It is five years since the last reinforcement was preparing. The friends and patrons of the Board will not consider it an unreasonable request, therefore, if they should be asked to make a larger and more liberal contribution, than in any former year. If they could have visited the missionaries in the course of the recent troubles, there are many generous minded men, who would have given hundreds instead of tens, with the greatest cheerfulness, if, by doing so, they could afford immediate relief. But pecuniary means are not less necessary now, than they would be, if the members of our churches could pay a personal visit to the missionary stations. Will not many, in making their annual donation, which is soon to be called for, throughout the limits of several auxiliary societies, give at least double what they have given at any previous call of the collectors? Does not the blessing of God upon past exertions demand this service at their hands? Do not the cries of perishing multitudes loudly plead for it? Will our great and powerful Christian community leave it for a moment doubtful, whether the Board is to be sustained, or not, in these extending efforts for the honor of the Saviour, and the salvation of souls?

#### ANNIVERSARIES OF AUXILIARIES.

**MASSACHUSETTS.** The *Auxiliary Society of Berkshire County*, held its second annual meeting at Great Barrington on the 13th of June. The Reports of the Secretary and Treasurer

were read, and addresses were made by James W. Robbins, Esq. of Lenox, Rev. Mr. Dow, of Tyringham, Rev. Mr. Field, of Stockbridge, Mr. Lee of Sheffield, E. A. Newton, Esq. of Pittsfield, and Rev. Dr. Hyde, of Lee.—Rev. W. A. Hawley, of Hinsdale, *Secretary*; James W. Robbins, Esq. of Lenox, *Treasurer*.

#### FORMATION OF ASSOCIATIONS.

**VIRGINIA.** Richmond. First Presbyterian church, Gent. and Lad. Assoc. Rev. W. J. Armstrong, Pres. James Caskie, V. Pres. David J. Burr, Sec. John N. Gordon, Treas. 7 male and 7 female coll. April 12.

**PENNSYLVANIA.** Fayette co. Brownville. Gent. and Lad. Assn. Joseph Thornton, Pres. George Hogg, V. Pres. Daniel N. Robison, Sec. Nathaniel Isler, Treas. 4 male and 4 female coll. June 1.

Dunlap's Creek. Gent. and Lad. Assn. Enoch French, Pres. Thomas Wilson, V. Pres. Freeman Lewis, Sec. and Treas. 4 male and 4 female coll. June 2.

Tent Congregation. Gent. and Lad. Assn. Wm. Nixon, Pres. Moses Nixon, V. Pres. Eliel Freeman, Sec. Matthias Crane, Treas. 4 male and 4 female coll. June 3.

Uniontown. Gent. and Lad. Assn. Rev. Henry Bascom, Pres. Henry Ebert, V. Pres. Dr. Hugh Campbell, Sec. Isaac Beeson, Treas. 4 male and 4 female coll. June 3.

George's Creek. Gent. and Lad. Assn. Rev. John Patton, Pres. Rev. A. G. Fairchild, V. Pres. James Caldwell, Sec. James W. Nicholson, Treas. 4 male and 4 female coll. June 5.

Laurel Hill. Gent. and Lad. Assn. Rev. James Guthrie, Pres. Rev. Arthur Palmer, V. Pres. Col. James McClelland, Sec. John Hamilton, Treas. 4 male and 4 female coll. June 7.

Connellsville. Gent. and Lad. Assn. George Math-thiot, Esq. Pres. William Mafford, V. P. Dr. Joseph Trevor, Sec. Daniel Rodgers, Treas. 4 male and 4 female coll. June 8.

Green co. New Providence. Gent. and Lad. Assn. David Veach, Pres. Dr. Ledlie, V. Pres. Henry Jennison, Sec. William Armstrong, Treas. 4 male and 4 female coll. June 6.

Alleghany co. Lebanon. Gent. and Lad. Assn. Rev. Thomas Baird, Pres. Thomas Snodgrass, V. Pres. John Snodgrass, Esq. Sec. Jonathan Walker, Treas.

Beaver co. Mount Pleasant Congregation. Gent. Assn. Rev. Thomas Hughes, Pres. Enoch Marvin, V. Pres. Hugh Martin, M. D. Sec. George Dilworth, Treas. 4 coll.—Lad. Assn. Mrs. T. Hughes, Pres. Mrs. McClymonds, V. Pres. Mrs. E. Marvin, Sec. Mrs. W. Frazier, Treas. 4 coll. June 25.

Alleghany County. Beulah. Gent. and Lad. Assn. Rev. James Graham, Pres. William McCrea, V. Pres. Thomas Davison, Sec. John McCrea, Treas. 8 coll. Formed May 12.

McKeesport. Gent. and Lad. Assn. Rev. Alexander McCandles, Pres. William Sills, V. Pres. Dr. George Huey, Sec. Hugh Rowland, Treas. 6 coll. May 13.

Round Hill. Gent. and Lad. Assn. Alexander Irwin, Esq. Pres. Major Elisha Pearce, V. Pres. Andrew McKinley, Sec. Col. James Scott, Treas. 8 coll. May 28.

Indiana Co. Saltsburgh. Gent. and Lad. Assn. Rev. Joseph Harper, Pres. Daniel Ray, V. Pres. Wm. Spect, Sec. Wm. Ray, Treas. 4 coll. May 21.

Blairsville. Gent. and Lad. Assn. Aaron Daring, Pres. John Barber, V. Pres. W. G. Davis, Sec. John Cunningham, Treas. 4 coll. May 22.

**OHIO.** Columbiana Co. Pleasant Valley. Gent. and Lad. Assn. Rev. Robert Dilworth, Pres. David Hanna, V. Pres. Isaac Early, Sec. Rev. Peter Mahansmith, Treas. 4 coll. June 28.

Longs Run. Gent. and Lad. Assn. Rev. William Reed, Pres. Isaac Montgomery, Esq. V. Pres. Daniel Harbert, Sec. Alexander Young, Treas. 8 coll. June 29.

New Lisbon. Gent. and Lad. Asso. Elderkin Pat-  
ten, Esq. Pres. John Hamilton, Jun. Sec. Rev.  
Clement Vallendighan, Treas. 8 coll.

MASSACHUSETTS. *Middlesex Co.* Groton.  
Lad. Asso. Mrs. M. S. B. Todd, Pres. Mrs. Mary  
Farnsworth, V. Pres. Miss Elizabeth Farnsworth,  
Treas. and Sec. 6 coll. July.

NEW YORK. *Tompkins Co.* Ithaca. Gent. and  
Lad. Asso. Augustus Sherrill, Esq. Pres. Arthur S.  
Johnson, Esq. V. Pres. Benj. Johnson, Esq. Sec.  
James Nichols, Treas. 5 gent. and 5 lad. coll. July 31.

Lansing 1st Pres. ch. Gent. and Lad. Asso. Rev.  
John Bascom, Pres. Oliver West, V. Pres. Josiah  
Todd, Treas. Levi Palmer, Jun. Sec. 4 gent. and 3  
lad. coll. July 8.

Judlowville. Dyrar Foote, Pres. Benjamin Jay,  
V. Pres. N. Townly, Sec. Calvin Burr, Treas.  
July 15.

*Cayuga Co.* Selpio. 2d Pres. ch. Gent. and Lad.  
Asso. Col. Joseph Petit, Pres. Uriah Benedict, V.  
Pres. Rev. G. R. Rudd, Sec. Frederick Gilder-  
sleeve, Treas. 3 gent. and 3 lad. coll. July 15.

*Onondaga Co.* Skencateles. Gent. Asso. William  
Thomas, Pres. Thaddeus Edwards, V. Pres. Rev.  
A. M. Cowan, Sec. Osman Rhoads, Treas. 3 coll.—  
Lad. Asso. Mrs. Thaddeus Edwards, Pres. Mrs.  
Joseph Rhoads, V. Pres. Mrs. Dr. J. Hopkins, Sec.  
Mrs. Samuel Rhoads, Treas. 3 coll. July 29.

Marcellus. 1st Pres. ch. Gent. and Lad. Asso.  
Dan. Bradley, Esq. Pres. Dea. N. Halsey, V. Pres.  
Harvey Rhoads, Sec. William F. Bangs, Treas. 2  
gent. and 2 lad. coll. July 29.

Pompey, 1st Pres. ch. Gent. and Lad. Asso. Rev.  
E. S. Barrows, Pres. Jahiel Swarna, M. D. V. Pres.  
Rany Howe, Sec. Samuel Baker, Treas. 3 gent.  
and 2 lad. coll. Aug. 5.

## Donations,

FROM JULY 21ST, TO AUGUST 20TH, INCLUSIVE.

### I. AUXILIARY SOCIETIES.

|  |                |
|--|----------------|
| <i>Franklin co.</i> Vt. H. James, Tr.  |                |
| Fairfield, Gent. 23,26; la. 31,46; (of<br>which to constitute the Rev. BEN-<br>JAMIN WOOSTER an Honorary<br>Member of the Board, 50) | 54 72          |
| <i>Hampden co.</i> Ms. S. Warriner, Tr.  |                |
| Chester, M. F.   | 5 06           |
| Longmeadow, Wes. miss. so. 16,74;<br>gent. 30; Mon. con. 5; a friend, 5; 56 74   |                |
| Ludlow, An indiv.  | 4 00           |
| Springfield, Fem. char. read. so. 50 00—115 80   |                |
| <i>Hartford co.</i> Ct. J. R. Woodbridge, Tr.  |                |
| Av. of ring,   | 53             |
| Berlin, (Worthington so.) La. benef.   |                |
| so.  | 18 10          |
| East Windsor, N. so. La.   | 51 00          |
| Hartford, N. so. Mon. con.   | 9 49           |
| Suffield, 1st so. Mon. con.  | 10 60          |
|  | 89 12          |
| ded. expenses,   | 5 00—54 12     |
| <i>Northampton and neighb. towns,</i> Ms.  |                |
| E. S. Phelps, Tr.  |                |
| Northampton, Mon. con.   | 103 80         |
| South Hadley, Mon. con.  | 10 00—113 50   |
| <i>Old Colony</i> Ms. J. Bourne, Tr.   |                |
| Balanee,   | 50             |
| Berkley, Gent. 34; la. 34,   | 68 00          |
| Carver, Gent. 10,80; la. 20;   | 30 50          |
| Fairhaven, Gent. 10; la. 23,30,  | 33 60          |
| Middleboro', 1st par. Gent. 143;<br>la. 101,34,  | 244 34         |
| 2d par. Gent. 12; la. 15,15,   | 25 16          |
| New Bedford, Gent. 83; la. 92,24,  | 175 24         |
| Plymouth, 2d par. Gent. 23,80; la.<br>25,81; Mon. con. 4,28,   | 53 89          |
| 3d par. Gent. 126; la. 104,64; Mon.<br>con. 61,45,   | 292 60         |
| 4th par. Gent. 25,70; la. 31,47,   | 57 17          |
| Plympton, Gent. 35,12; la. 50;   | 88 12          |
| Rochester, 1st par. La.  | 54 82          |
| 4th par. Gent.   | 35 40          |
| Wareham, Gent. and la.   | 109 75         |
|  | 1,268 76       |
| Ded. expenses,   | 36 12—1,232 64 |
| <i>Rockingham co.</i> East, N. H. T. H. Miller, Tr.  |                |
| Northampton, Juv. so. 4,53; gent.  |                |
| 12; la. 16,32; Mon. con. 8,55,   | 41 70          |
| Portsmouth, Gent. 20; la. 129 07,  | 149 07         |
|  | 190 77         |
| Ded. expenses,   | 10 37—150 40   |
| <i>Steubenville and vic.</i> O. J. Patterson, Tr.  |                |
| Reech Springs, Gent. and la.   | 55 85          |
| Crab Apple, Gent. 61,23; la. 42,34,  | 103 57         |
| Island Creek, Gent. 25,34; la. 22,31,  | 47 65          |
| St. Clairsville, Gent. 92,66; la.  |                |
| 85,81; m. box, 5,20,   | 183 67         |
| Steubenville, Gent. 56,30; la. 81,80;  |                |
| Mon. con. 12;  | 150 10         |

Two Bridges, Gent. 50,44; la.  
30,81,

81 25

623 10

Ded. prem. for draft,

3 10—620 00

*West Jersey,* L. Stratton, Tr.

95 25

Total from the above Auxiliary Societies, \$2,426 43

### II. VARIOUS COLLECTIONS AND DONATIONS.

|  |        |
|--|--------|
| <i>Alabama,</i> J. H. Vincent, for Choc. miss.   | 5 00   |
| <i>Albany,</i> N. Y. S. M. Hopkins, 30; a friend,<br>for Greek youths, 20;   | 50 00  |
| <i>Amherst,</i> Ms. Mon. con. in college,  | 14 00  |
| <i>Andover,</i> Ms. Misses A. and M. O. Woods, av.<br>of a miss. museum, 2; Mrs. P. Farrar, for<br>printing of the Scriptures and Tracts for the<br>Sandw. Isl. 52,37; a friend, by Dr. Judd, 1; | 55 37  |
| <i>Bakersfield,</i> Vt. Rec'd at N. Y.   | 1 38   |
| <i>Baltimore,</i> Md. Fem. mite so. for Central<br>school in Ceylon, 120, and for John Summer-<br>field, William Nevins, Stephen Williams and<br>John Breckenbridge, in Ceylon, 85;              | 200 00 |
| <i>Beavertown,</i> Pa. Coll. in Rev. W. McClain's<br>cong.   | 16 80  |
| <i>Berkshire,</i> N. Y. Mon. con.  | 12 00  |
| <i>Bethany,</i> N. Y. Mon. con.  | 16 00  |
| <i>Bethesda cong.</i> O. By Rev. R. Brown.   | 2 80   |
| <i>Boston,</i> Ms. A friend,   | 30 00  |
| <i>Brier Creek,</i> Pa. Fem. miss. so.   | 8 00   |
| <i>Brockville,</i> U. C. Fem. benev. so.   | 12 00  |
| <i>Brookfield,</i> W. par. McAv. of "Barley Wood,"<br>by Mrs. Norton of Utica, N. Y.   | 4 00   |
| <i>Brookfield,</i> N. Y. By Miss More,   | 1 50   |
| <i>Cambridge,</i> N. Y. Mon. con. 20; Nelly Pruyn,<br>1;   | 21 00  |
| <i>Canton,</i> A lady, by Rev. R. Brown,   | 31     |
| <i>Charlestown,</i> Ms. A friend, for Sandw. Isl.<br>miss. 1,50; a friend, for do. 4;  | 5 50   |
| <i>Charlotte,</i> Vt. B. G. Root,  | 60 00  |
| <i>Clarkson,</i> N. Y. Cir. pray. meeting,   | 3 23   |
| <i>Clinton,</i> N. Y. A lady,  | 50 00  |
| <i>Colchester,</i> Ct. Benev. Band, for the Colches-<br>ter fem. school in India,  | 30 00  |
| <i>Cornwall,</i> Ct. Rec'd from various sources, for<br>buildings for fair miss. school,   | 225 00 |
| <i>Courtland,</i> Ala. A. Blocker,   | 10 00  |
| <i>Dartmouth,</i> N. H. Miss S. McPherson,   | 5 00   |
| <i>Derry,</i> N. H. Mon. con.  | 16 31  |
| <i>East and West Bridgewater,</i> Ms. Mon. con.  | 3 62   |
| <i>Englewood,</i> N. J. Aux. miss. so. 20,45; mon.<br>con. in Rev. Mr. Ludlow's chh. 4,36,   | 24 81  |
| <i>Frederick,</i> Md. Fem. miss. so.   | 30 00  |
| <i>Gainesville,</i> N. Y. Misses Bliss,  | 2 00   |
| <i>Genoa,</i> N. Y. Fem. asso. 12; mon. con. 10;   | 22 00  |
| <i>Germantown,</i> Pa. Mon. con. in presb. chh.<br>17; J. Rooker, 3;   | 20 00  |
| <i>Gill,</i> Ms. Mon. con.   | 4 00   |
| <i>Glenn's Falls,</i> N. Y. Frog. so. and a friend,<br>1st pay, for Glorian Folsom at Mackinaw,  | 30 00  |
| <i>Goshen,</i> Choc. na. Don.  | 2 00   |
| <i>Hartford,</i> Ct. La. sewing so. for Nathan<br>Strong in Ceylon,  | 20 00  |
| <i>Hearstetia,</i> N. Y. Pray. meeting,  | 6 15   |

|   |          |
|---|----------|
| <i>Hudson, N. Y.</i> La. so. 5th pay. for Benjamin Franklin Stanton, in Ceylon, 20; Bible class, 2d pay. for Fayette Shepherd at Mackinaw, 13; Sab. school, for school at Mackinaw, 30; | 62 00    |
| <i>Hudson, O.</i> A. Kilborn, for George Hooker in Ceylon,  | 12 00    |
| <i>Huntville, Ala.</i> Mon. con.  | 30 77    |
| <i>Indianapolis, Ind.</i> Mon. con. (omitted last month.)   | 10 00    |
| <i>Ipswich, Ms.</i> Fem. miss. so.  | 17 76    |
| <i>Jamaica, N. Y.</i> Sab. sch. for ed. hea. chil. in Ceylon,   | 24 00    |
| <i>Jonesboro', E. Ten.</i> Fem. miss. so.   | 25 00    |
| <i>Keene, N. H.</i> Mon. con. 7.50; E. Metcalf, for west. miss. 10;   | 17 60    |
| <i>Kingston, Ms.</i> M. box of a friend,  | 3 35     |
| <i>Lenox, N. Y.</i> Miss so.  | 22 25    |
| <i>Little Compton, R. I.</i> Fem. benev. so.  | 10 33    |
| <i>Littleton, Ms.</i> Mon. con.   | 2 60     |
| <i>Mayfield, N. Y.</i> Mon. con. and sab. sch. for Elisha Yale at Mackinaw,   | 20 00    |
| <i>Mayhew, Choc. na.</i> Fem. Bible so. for Osage chil. 9; for distrib. the Scriptures in Ceylon, 9;  | 18 00    |
| <i>Mexico, N. Y.</i> Char. so. 1; Mon. con. 5;  | 6 00     |
| <i>Middletown, N. Y.</i> Sab. fces of a physician,  | 5 00     |
| <i>Monson, Ms.</i> A. W. Porter, 5; Mrs. P. Brown, 1;   | 6 00     |
| <i>Morristown, N. J.</i> Mrs. C. B. Arden and Miss E. Woodruff,   | 50 00    |
| <i>Newburgh, N. Y.</i> A friend,  | 10 60    |
| <i>New Columbia, Pa.</i> Miss A. Moore, coll. on a m. card fr. S. C.; A. L.; D. C.; I. G. L.; S. B.; N. F.; A. M.; J. C.; D. F.; and S. M.; ea. 1; and from 19 indiv. 50c. ea.          | 18 00    |
| <i>New Haven, Ct.</i> Mon. in Yale college,   | 22 86    |
| <i>New Ipswich, N. H.</i> J. Brown,   | 5 00     |
| <i>New Lebanon, N. Y.</i> Mon. con. in presb. chh.  | 12 00    |
| <i>New Utrecht, N. Y.</i> Mon. con. for John Beatty at Mackinaw,  | 14 56    |
| <i>New York city.</i> Mon. con. in Laight st. chh. 33.41; juv. asso. 13.51; coll. in brick chh. for Pal. miss. 45.44; Mrs. Broome, 10;  | 102 36   |
| <i>New York state.</i> A minister's family, 25; do. intended for mon. con. 3.12;  | 28 12    |
| <i>Norwich, Ct.</i> Mrs. H. Lathrop,  | 18 00    |
| <i>Ogden, N. Y.</i> Mon. con.   | 10 00    |
| <i>Owego, N. Y.</i> Mon. con. in presb. chh.  | 8 00     |
| <i>Paris, Ky.</i> Contrib. in presb. chh.   | 20 00    |
| <i>Petersburgh, O.</i> By Rev. R. Brown,  | 3 50     |
| <i>Petersburgh, Va.</i> Gent. and la. asso.   | 94 52    |
| <i>Pisga, Va.</i> Aux. miss. so.  | 30 00    |
| <i>Princeton, N. J.</i> Mrs. S. Mershon, for Ceylon miss.   | 2 00     |
| <i>Randolph, Vt.</i> The sum of \$18.25, ackn. in the Herald, for July, as from Royaltion, was received from this town.   |          |
| <i>Richmond, Ms.</i> A friend,  | 1 00     |
| <i>Rochester, N. Y.</i> Mon. con. for August, in 1st presb. chh. 40; do. in 2d do. 43.51; do. in 3d do. 33.06;  | 116 57   |
| <i>Russia, N. Y.</i> Fem. so.   | 3 75     |
| <i>Salem, Ms.</i> Two indiv. for Nicholas Permunder, Nathaniel Niles, and John B. Lawrence, in Ceylon,  | 90 00    |
| <i>Salina, N. Y.</i> Mon. con.  | 18 00    |
| <i>Sandyhill, N. Y.</i> Mon. con. in presb. chh. 3d pay. for Luther Johnson at Mackinaw,  | 12 00    |
| <i>Savannah, Ga.</i> A small school,  | 2 56     |
| <i>Sherburne, N. Y.</i> Contrib. in West so.  | 14 39    |
| <i>Shrewsbury, Ms.</i> Fem. chrh. so.   | 16 70    |
| <i>Sidney Plains, N. Y.</i> Mon. con. in Rev. S. Orton's so.  | 12 00    |
| <i>Smithfield, N. Y.</i> Mon. con.  | 22 10    |
| <i>Smyrna, N. Y.</i> I. Foot, Jr.   | 4 00     |
| <i>Southold, Ms.</i> Rev. J. Hunting,   | 50       |
| <i>Suffield, Ct.</i> JOHN KENT, (which constitutes him an Honorary Member of the Board.)  | 1,000 00 |
| <i>Sunderland, Ms.</i> Mon. con.  | 12 00    |
| <i>Townsend, Ms.</i> Benev. so.   | 29 00    |
| <i>Troy, N. Y.</i> Mon. con.  | 5 00     |
| <i>Utica, N. Y.</i> Mon. con.   | 12 45    |
| <i>Waken, N. Y.</i> Fem. cent so. 12; Catherine White, 3;   | 15 00    |
| <i>Westerlo, N. Y.</i> Fem. cent so.  | 12 00    |
| <i>West Machias, Me.</i> Mon. con.  | 4 00     |
| <i>Westminster, Ms.</i> Mon. con.   | 15 00    |
| <i>Westmoreland, N. Y.</i> Young la. so. to ed. a child at Mackinaw,  | 12 00    |
| <i>Whetland, N. Y.</i> Mon. con.  | 4 00     |
| <i>Wilkesbarre, Pa.</i> Miss. so. 3.63; mon. con. 15.88; W. C. Gildersleeve, 27.40,   | 47 00    |

|   |       |
|---|-------|
| <i>Windsor, Vt.</i> Mon. con. in 1st cong. so.                                | 13 70 |
| <i>Wythe co. Va.</i> Fem. tract so. for Catherine Rawlings Brown at Brainerd, | 15 00 |
| Whole amount of donations acknowledged in the preceding lists, \$5,704 76.    |       |

## III. LEGACIES.

|   |       |
|---|-------|
| <i>Bethany, N. Y.</i> Mrs. Jerusha Peck, dec'd., by Rev. A. D. Eddy,    | 10 00 |
| <i>Williamsburgh, Ms.</i> Abijah Hunt, dec'd. in part, by Rev. H. Lord, | 5 00  |

## IV. DONATIONS IN CLOTHING, &amp;c.

|   |       |
|---|-------|
| <i>Brookfield, N. Y.</i> A bundle,  | 15 60 |
| <i>Chester, Ms.</i> A bbl. fr. fem. friends.  |       |
| <i>Elliot, Choc. na.</i> An iron kettle,  | 5 00  |
| <i>Ipswich, Ms.</i> A bundle, fr. fem. miss. so.  | 0 63  |
| <i>Mantius, N. Y.</i> Indiv. 8 bbls. flour, and 1 bbl. corn meal, for Sandw. Isl. miss. |       |
| <i>North Mansfield, Ct.</i> A roll of cloth, fr. Abigail Turner,                        | 1 25  |
| <i>Russia, N. Y.</i> Thread, yarn, &c.  |       |
| <i>Salem, Ms.</i> A box, for Rev. W. Richards, Sandw. Islands.                          |       |
| <i>Shrewsbury, Ms.</i> A bundle, fr. fem. char. so.                                     |       |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quilts, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

## EXTRACTS FROM CORRESPONDENCE.

FROM the family of a clergyman in the State of New York—

Dear Sir,—I have for a number of years made you an annual family contribution of \$25. We feel this year that we ought to do more, and therefore now send you the same sum at the end of six months. We have certainly found no inconvenience in what we have done. And we think we cannot know that we shall find inconvenience in doubling the sum, unless we make the experiment.

Dear Sir,—The enclosed fifteen dollars is a small sum from a poor people. In February 1825, by great exertions, we obtained the stated preaching of the Gospel by the establishment of a minister among us, on a small salary. Since that time, in consequence of deaths, and removals, we have found great difficulty in supporting him. Still we feel it to be our duty to do something for those who are more destitute than ourselves. Having entire confidence in the operations of the Board of Foreign Missions, we cheerfully cast our mite into the Treasury, and pray the Lord to continue his smiles upon its missionaries.

June 15, 1827.

## ANNUAL MEETING OF THE BOARD.

THE annual meeting of the American Board of Commissioners' for Foreign Missions, will be held in New York City, on Wednesday, October 10th, at ten o'clock, A. M.